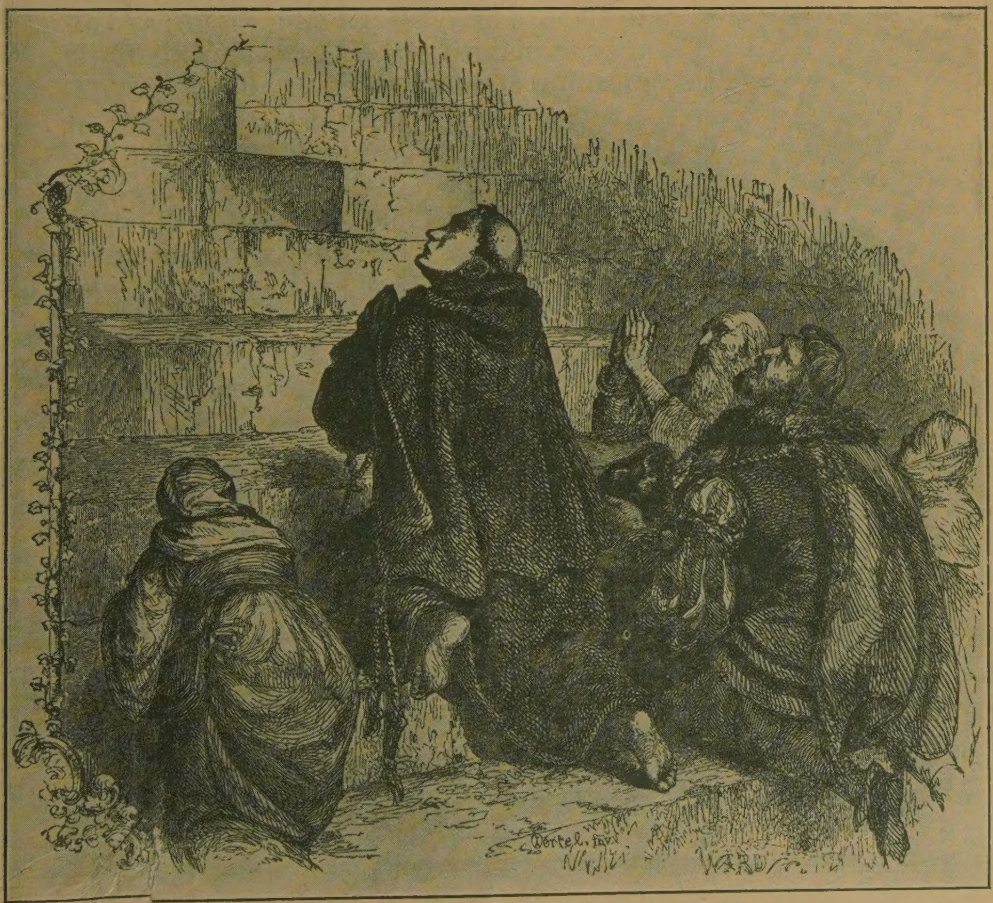
REFORMATION NUMBER

Vol. XXX OCTOBER, 1917 No. 10

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America



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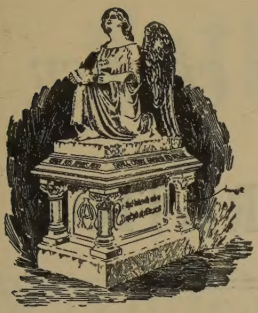

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TURN TO PAGE 4

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Of the Church - By the Church - For the Church

Luther League Review

Wickliffe and the Period Before Luther

BY MISS E. SCHERER,* KITCHENER, CANADA.

THIS paper deals with the early stages of the Reformation before the time of Luther, the first uprisings of a discontented people which gradually grew in strength until it culminated in the Reformation.

This being the year of the Four Hundredth Anniversary of the Reformation, too much can not be said on a subject of so great importance to the Protestant Church at large.

Toward the middle of the Second Century of the Christian Era, a pious man from the Levant, Greece, or perhaps Alexandria, sowed the first golden grains of the Gospel seed on the proper soil of Britain. Christian missions prospered in the land and before the Third Century commenced, many churches in Britain worshipped Jesus of Nazareth, crucified and raised again, under Tiberius. These churches were formed after the eastern type. The Britons would have refused to receive even the sublime teachings of Christ from the domineering Romans whose yoke they despised, but in the year 449, Hengist and Horsa with their followers, the Angles and Saxons, the Frisians and Jutes, all sea-going tribes of lower Germany, effected a conquest of the land. They were entirely ignorant of the Gospel. Christianity was driven back with the Britons into the mountains of Wales and the wild moors of Northumberland and Cornwall, and in every quarter temples to Thor, the god of thunder, rose above the sanctuaries in which Jesus Christ had been worshipped, and yet the Christianity of the British Isles was not to be annihilated by these barbarian invasions.

In one of the Churches formed by the preaching of St. Patrick, who lived at the end of the Fourth Century, there arose, two hundred years after him, a pious man named Columban, who resolved to devote himself to the Kingdom of Heaven. He kindled a missionary fire which soon spread over Great Britain. Men of God, burning with zeal, resolved to carry the evangelical truth to the continent, to the vast wildernesses sprinkled here and there with barbarians and heathen tribes. They set forth and traveled the Netherlands, Switzerland, Germany and even Italy, everywhere proclaiming the name of Jesus of Nazareth. Thus was Britain faithful in planting the standard of Christ in the heart of Europe.

The free church of the Letts and Britons did more for the conversion of Central Europe than the self-enslaved Church of Rome. They should also have preached to the still pagan Saxons of England. By neglecting this field, the Britons left room for foreign invaders, and thus it was that England finally came to yield to the Roman Church beneath whose heavy yoke it long groaned in vain.

About the end of the Sixth Century, a most eminent man was Bishop of Rome. His name was Gregory the First, the last of the good, and the first of the bad Roman Bishops, as he has been called. In his view, the whole Church should submit to the ecclesiastical jurisdiction of Rome and on the borders of the west in the island of Great Britain was a Christian church independent of Rome. This must be conquered. Before his elevation to the Papacy, while he was as yet only the Monk Gregory, he chanced one day to cross a market in Rome where foreign dealers were exposing their wares for sale. Among them he perceived some fair-haired youthful slaves whose noble bearing attracted his attention, and drawing near, he learned that

*I enlisted the aid of Rev. H. Sperling, Ph.D., Kitchener, Canada, to whom credit is due, as he gave generously of his time and knowledge in the preparation of this paper.

the Anglo-Saxon nation to which they belonged had refused to receive the Gospel from the Britons. When he afterward became Bishop of Rome, this crafty and energetic Pontiff determined to convert these proud conquerors and make use of them in subduing the British Church to the Papacy. Accordingly, there arrived in the year 597, a completely organized Roman mission in Great Britain consisting of forty-one priests with an Augustine at the head. Having gained the support of Ethelbert, King of Kent, they made every effort to subdue by argument the British churches to the Papal chair, but all in vain. The Christians in Britain would not acknowledge the supremacy of the Pope. Then commenced an unequal struggle between the scattered flocks of British Christians and mammoth pretensions of Rome, which lasted more than a century, during which every species of cruelty, deception, arrogance, ecclesiastical splendor and conventional apparition prevailed, and at the end the Papal party triumphed, and at the beginning of the Eighth Century—but not before—the British Church became the serf of Rome, but even then an internal struggle commenced which did not cease until the period of the Reformation and which was to end with the overthrow of the Papal tyranny in Britain.

The three ascending eastern stars of Protestantism in England are William of Normandy, Edward the Third and John Wickcliffe. The first of the three, William the Conqueror, having defeated the Saxons at Hastings October 15, 1066, took possession of England. It was a genuine adventure of the Norman type, an enterprise of bold, romantic daring, when he, availing himself of favorable circumstances, seized upon the English Crown, and on the following Christmas he was crowned at Westminster as the King of England, but he took the step not without the previous knowledge and approval of the Pope. Alexander the Second sent him for use in the enterprise a consecrated banner of St. Peter. The Duke was to carry it on board his own ship.

With the conquest of England by the Normans, Rome hoped to make a conquest for herself. In the noble families of Normandy the knightly lust of battle and conquest was intimately blended with knightly devotion to the Church and the Pope. In point of fact, from the moment of the conquest the bond between Rome and the English Church was drawn incomparably closer than it had been under the Saxon rule. The long cherished desires of the Papacy were fulfilled and its power established, but at the end the conquered country was destined to conquer its master.

William, who had invaded England under the Pope's benediction, had no sooner touched the soil of his new kingdom than he began to resist Rome, as if the ancient liberty of the British Church had revived in him. He was not a man to suffer the least trespass upon his kingly rights and soon a serious discord ensued between him and the primate Anselm of Canterbury. The priests, who had grown haughty by success, insolently claimed the right to investiture to every place of dignity. They strove to assert the supremacy of the hierarchy above everything, including the Crown, but this right was valiantly resisted by the King, who had no mind to occupy the position of a vassal in the kingdom which he had won by his own skill and daring, and Hildebrand, then Pope, the haughtiest of pontiffs, silently yielded as soon as he felt the mailclad hand of the Conqueror, and unresistingly shrank before it. William would not permit him to usurp the prerogatives of the Crown in England as he had done in other countries and Hildebrand, mighty though he was, submitted. It is for feeble governments that Rome reserves her energies.

All the more formidable was the conflict between the royal and papal powers under Henry the Second exactly one hundred years after the conquest, but this time the King was the weaker power. Terrified by the awful thunders of the papal denunciations on account of the assassination of the Roman Archbishop, Thomas a-Becket, in 1170 by some over-zealous knights, though not without the indirect complicity of the King, Henry the Second had to bow himself down in humiliated penance on the 12th of July, 1174, at the grave of the murdered Archbishop, a penance far more ignominious even than that of Canossa, and thus the hierarchy obtained a great victory and the power of controlling king and country, and yet even this victory was not the culminating point to which the power of the Roman Church attained in England. It did not reach that until forty years later and this brings us to a chapter in the history of England, without an intimate knowledge of which the subsequent history of Wickliffe and his position in the political and ecclesiastical controversies of his time would be incomprehensible, and to which I therefore invite your attention. We must study the past events to understand the subsequent

results which followed in their wake. At the time of which I am speaking, that is, the beginning of the thirteenth century, England was governed by King John, a vicious and despotic monarch who brought disgrace upon his Crown and cowardly forgot his royal station, though by "fits and starts" he was capable of brave and daring deeds. In 1205 Hubert, Primate of England, died and the canons, clandestinely meeting on the night of his death, elected their sub-prior, Reginald, to the vacancy and installed him into the holy office before midnight. By the next dawn Reginald was on his way to Rome, whither he had been dispatched by his brethren to solicit the Pope's confirmation of his election. When King John came to the knowedge of this transaction he was enraged at such conduct and immediately elevated the Bishop of Norwich to the Primacy. Both parties, the King and the canons, sent agents to Rome to plead their cause before the Pope.

The man who then filled the so-called "Chair of St. Peter," though Peter never sat upon it, was Innocent the Third, who left no effort unspared to carry out the arrogant project of Pope Hildebrand or Gregory the Seventh of subordinating the rights and powers of princes to the papal see and of taking into his own hands the appointment to all the episcopal sees in Christendom, that through the bishops and priests he might absolutely govern all the kingdoms of Europe. No Pope was ever more successful in this than Innocent the Third, before whom the King of England on the one hand and the canons of Canterbury on the other, now carried their cause.

Innocent, glad at heart, because this was virtually acknowledging him as the head by both King and priests, annulled both elections and caused his own nominee, Cardinal Langton, to be chosen Archbishop of Canterbury. It was the height of arrogant, Papal assumption, alarming encroachment on the royal prerogatives and the nation's independence. King John felt deeply the humiliation implied in the step taken by Innocent. The Archishop-seat of Canterbury was the first seat of dignity and jurisdiction in England, the royal throne only excepted. A foreign power had appointed one to fill that august seat. Why should the Pope be content to appoint to the see of Canterbury? Why should he not also appoint to the throne, the one other seat in the realm that rose above it? The King protested that the Pope's nominee should never be Archbishop of Canterbury. He commenced the battle as if he meant to win it, turned the Canon of Canterbury out of doors, ordered all the prelates and abbots to leave the shores of England, and bade defiance to the Pope. It was not difficult to foresee what would be the end of a conflict carried on by the weakest of England's monarchs against the haughtiest and most powerful of Rome's popes. The Pontiff smote England with an interdict. The King had offended and the whole nation must be punished with him.

Before we can realize the terrors of such a sentence, we must forget all that the past three centuries have taught us and surrender our imagination to the superstitious beliefs which armed the interdict with its tremendous powers. The men of those times on whom this doom fell saw the gates of Heaven locked by the strong hand of the Pontiff so that none might enter who came from the unhappy realm lying under the Papal ban. All who departed this life must wander forever as disembodied ghosts in some doleful region amid cruel sufferings until it should please him who carried the keys to open the closed gate.

As a visible picture of this spiritual doom, all the symbols of grace and all the ordinances of religion were suspended. The church doors were closed. The lights at the altars were extinguished. The bells ceased to be rung. The crosses were taken down and laid upon the ground. Infants were baptized in the churchyards. Marriages were celebrated in the churchyards. The dead were buried in ditches or in the open fields. Every one was forbidden to rejoice or eat meat or pay any decent attention to his person or apparel. It was meet that only signs of distress and mourning and woe should be visible throughout the land over which there rested the wrath of the Almighty, for so the superstitious and poor, ignorant people considered the ban of the Pope.

For two whole years King John braved this state of matters, but Pope Innocent was not to be turned from his purpose. He resolved to visit and break the obstinacy of the monarch by a yet more terrible affliction. He pronounced the sentence of excommunication upon John, deposed him from his throne and absolved all his subjects from their just allegiance. He then called Philip Augustus, King of France, to his help, bidding him depose King John by the power by the sword, and offering him the kingdom of England for his pains.

When King John saw the brink on which he stood, his courage and firmness left him. He had an interview with the papal repre-

sentative and after a short conference he promised to submit himself unreservedly to the papal see. He agreed to make full restitution to the clergy for the losses they had sustained. He resigned England and Ireland to God, to St. Peter, St. Paul and to Pope Innocent and his successors in the apostolic chair. He agreed to hold these possessions as feudatory of the Church of Rome by the annual payment—mark this well—of one thousand francs and he stipulated that if he or his successors should ever presume to revoke or infringe this charter they should immediately forfeit all rights to their dominions. This transaction was finished by the King paying homage to the Pope's representative with all the submissive rites and ceremonies the feudal law required of vassals before their high lord and superior. Taking off his crown, the historians say, John, the King of England, laid it on the ground and the Pope's representative, to show the mightiness of his master, kicked the royal diadem with his foot about like a worthless toy, and then picking it out of the dust, placed it on the craven head of the fallen monarch.

This piece of papal arrogance took place on the 15th of May, 1213. There is no moment of deeper humiliation than this in the entire history of the great people of England. The barons of the realm, however, were determined not to be the slaves of the Pope. Their intrepidity, integrity and patriotism wiped off the almost incredible disgrace which the baseness of the monarch had inflicted on the country. Unsheathing their swords, they vowed to maintain the ancient liberties of England or die in the attempt. Appearing before the King at Oxford, in April, 1215, they said: "Here is the charter which consecrates the liberties confirmed by Henry the Second, and which you also have solemnly sworn to observe." The King answered: "I will not grant you liberties which would make me a slave." He forgot that he had already become a slave, but the nobles were not to be daunted by the haughty words of the King. He was odious to the whole nation, and the 15th of June, 1215, John signed the Magna Charta at Runnymede. This was in effect to tell Innocent that he revoked the vow of vassalage and backed up the kingdom which he had laid at the Pope's feet. When news of what had happened reached the Pope he was beside himself with rage that he, the pretended vicar of God, who by his coming held all the crowns of Christendom in his hand and who by imposing on the superstitious credulity of mankind stood with his foot planted upon all kingdoms, should be so affronted and so defied. Was he not the feudal lord of the kingdom? Was not England rightfully his? Has it not been laid at his feet by a deed and a covenant solemnly ratified? Who were these paltry noblemen that they should oppose the Pope's will and place the independence of their country above the glory of the Romish Church? Innocent divined the true nature of the transaction at Runnymede. Magna Charta was a loud political protest against himself and his system. It ushered in an order of political ideas and a class of political right entirely antagonistic to the fundamental principles and claims of the Papacy. Magna Charta was constitutional liberty standing up against papal absolutism and throwing down the gauntlet of battle to it. Innocent felt that he must grapple now with this, to him, hateful and monstrous birth and strangle it in its cradle; otherwise it might become too strong for him to crush. Already it had reft from him one of the fairest of those realms which he had made dependent upon the Papacy. He must trample it down before its insolence had grown by success, and other kingdoms and their rulers commenced to imitate this example. Accordingly fulminating a bull from the plenitude of his imaginary apostolic power, he annulled and abrogated the charter, declaring all its obligations and guarantees void, but his rage was powerless. The kingdom was saved from his power by the daring attitude of the barons.

Innocent went to the grave. Feebler men succeeded him in the pontificate. The kings of England ascended the throne without taking the oath of loyalty to the Pope, all though they continued to transmit year by year, the one thousand marks which John had agreed to pay into the papal treasury. At last, in the reign of Edward the Second, this annual payment was quietly dropped and no remonstrance against its discontinuance came from Rome.

During the course of the next century the spiritual destitution and the social vice of the country were unspeakably great. Corruption both in doctrine and practice had continued to increase until it had exceeded all bounds and threatened to destroy altogether the Church of Christ from the world. The priests were ignorant and licentious men who had in general no proper sense of the solemn nature and responsibilities of their office. Swarms of lazy, begging monks were found everywhere who, under the pretence of sanctity, often practised the most abominable vices. The Bible

was an unknown book, of which the priests were as ignorant as their hearers, and instead of instructing the people in the knowledge of God and the true principles of the Gospel, they amused them with a mess of unmeaning ceremonies. Instead of being edified in the sanctuary by the preaching of Christ crucified as the only and complete expiation for the sins of the world and justification by faith in His blood, the people were compelled to listen to endless talks upon the authority of the holy Mother Church and the obligation of obedience to her decisions, the virtues and merits of the saints and their credit in the court of heaven, the dignity, glory and love of the Blessed Virgin, the efficacy of relics, the duty of adorning churches and endowing monasteries, the intolerable burning of purgatory, and the like. In her who claimed to be the living body of Christ, Christ was not permitted to truly live. His words were stifled. His voice was suppressed. She laid Him in the grave, buried the Bible with Him, and was herself the vast monument erected over her dead Lord.

This is a true picture of the Catholic Church of those days. Christianity had been driven into the wildernesses and hidden away in the unfrequented places of the humble and despised, and the Gospel was almost choked and smothered under the ignorance and wickedness which overflowed the world. But all this corruption tended to bring about a reaction, and in fact, the march of the Reformation may now be said to begin, for notwithstanding the general corruption, there still were some earnest Christians both among the clergy and the laity, who sighed and cried over the abomination that held sway over the better dispositions of men. There were those who mourned in silence over the sad condition of the Church or who uttered their complaints in the retired circle of kindred spirits, while here and there a noble voice was lifted up for God and truth and righteousness and striving to effect the spiritual reformation and to stem the torrent of iniquity. Among these were men like the Bishop of Lincoln, the Earl of Leicester, Henry of Bracton, the greatest lawyer of the Middle Ages, William of Occam, a member of the Franciscan order, and Thomas Bradwardine, who was born at the end of the thirteenth century and whom Edward the Third, his friend and protector, had placed in the chair as Archbishop of Canterbury in spite of the protesting hierarchy; but though these men have left behind them a glowing record of noble deeds they were but the forerunners of a still greater spirit. One after another they came and went, each holding sacred the cause of truth, until there arose one who was destined to shake the temporal and spiritual power of the Papacy and confer the never-dying blessings of liberty upon the country. This man, whose name should be written in letters of gold in the history of the Church of Christ and in the annals of mankind, was John Wickliffe, the true herald and morning star of the Reformation. It was he who first dared openly to face the system of corruption and tyranny which had spread over all Europe, and who first showed in his own person how much could be done against the whole army of foes by one single-hearted man who trusted only and alone in the living God. The illustrious Wickliffe comes before us only indistinctly through the mists of the ages. Some men, like Luther for example, we can follow from their cradles to their graves. We can see the fabrication, the polishing and the sharpening of the scythe which was to mow down the powers of darkness. We can also observe them amid the interesting scenes and occupations of public and private life, but it is different with Wickliffe. There is no mystery concerning him, but there is very little record. We cannot realize him in the intercourse of daily life. There is no record of his friendships or his enmities, of his conversations, or the tone of his mind, of his deportment among his companions; of all those particulars which impart so great a charm to a biography and enable us to have a distinct conception of the individual thus brought before us. Even the place of his birth is a matter of almost mere conjecture. The only, and not quite reliable, information concerning it is given by one of the celebrated men of the sixteenth century, who says: "It is reported that John Wickliffe, the heretic, was born at Spresswell, a small village a good mile off from Richmond." There is no such place to be found in England as Spresswell. It has disappeared and the plow now passes over the site, but, associated as it is with the birth of the great reformer, its name will live for all time.

The date of his birth is still more uncertain. While many of his biographers have fixed it as the year 1324, others hold that this is by at least several years too late. We are safe, however, in assuming that Wickliffe was born between 1324 and 1330.

The Wickliffes are not found among the barons or great Norman lords. The head of the family about the time of Wickliffe's birth was Rodger D. Wickliffe, a prominent

man in his day and one who had rendered the King good service in his warfare against the Scots. The last representative of the ancient stock, Francis Wickliffe, died about a century ago at Barnard Castle.

Of the reformer no mention whatever is left in the records of the family, for they were anxious to obliterate all trace of their connection with one who involved his family in deep disgrace by assailing the religion of his forefathers and it is a remarkble fact that the family of the Wickliffes after the death of their most celebrated member, was always distinguished for special fidelity to the Church of Rome. Perhaps they became the more determined to make this display of their devoted and dutiful allegiance to the Church of Rome, in order that they might shield themselves from the vengeance which if they were less decided might have descended on the family of one who had endeavored to dismantle its powers and tear up its bulwarks. At all events, even after the English reformation, the Wickliffes remained Roman Catholic and along with them about half of the inhabitants of the parish, a division which still continues to the present day. The old church belongs to the Anglican establishment, while the Roman Catholic inhabitants repair to another chapel.

It was a turbulent age in which Wickliffe lived. Europe was yet ringing with the daring deeds of the knightserrant, while the recollection of the Crusaders was still fresh in the minds of men. In the north of England, especially, a love for the marvelous man was a strong feature in the minds of the people. The Papacy was trying its hardest to keep a powerful hand over the kingdoms of the earth, and carefully endeavored to prevent the light of knowledge from shining in its darkest places, but they could not check the feelings of exultation that would be aroused at the recital of the heroic actions, and probably this healthy sentiment operated to overturn the power of Rome in England. When she took up the sword she presented a tangible opponent and men dreaded her less than when she sent forth her anathemas and sentences of excommunication, but by her use of carnal weapons she fully illustrated the Gospel text, "All they that take the sword, shall perish by the sword."

The uncertainty attached to the place and date of Wickliffe's birth hangs over the entire period of his boyhood, of which no record is made. It is assumed he lived at home with his parents until his fourteenth or fifteenth year, and received the first elements of instruction at the hand of some member of the clergy, who taught him the beginnings of Latin grammar, for schools were few in England at the time of Wickliffe's youth.

At the age of fifteen or sixteen Wickliffe entered the University of Oxford, where he devoted himself to the study of those branches of science which were then taught, moral, natural, physical philosophy, logic and dialectics, besides which he acquired a great proficiency in both common and civil laws. "He had an eye for the most difficult things," says Lechler, and took a lively interest in the most multifarious questions, but the foundation of Wickliffe's greatness was laid in a higher teaching than any that man can give. It was the illumination of his mind, and the renewal of his heart by the instrumentality of the Bible that made him a reformer, and certainly the greatest of all reformers who appeared before the era of Luther. Without this he might have been remembered as an eminent scholastic of the fourteenth century whose fame has been bright enough to transmit a few feeble rays to our own age, but he never would have been known as the first to bear an axe into the wildernesses of Papal abuse and to strike at the roots of that great tree of which others had been content to break off a few of the branches. The honor would not have been his to be the first to raise that great protest which nations will bear onward until it shall have made the circuit of the earth proclaiming, "Fallen has every stronghold of darkness and tyranny and now is come salvation and the Kingdom of our Lord and Christ, and He shall reign forever!"

How Wickliffe came to a knowledge of the truth is not difficult to guess. He was one of the scholars of the great evangelical Bradwardine. As he heard the great master speak day by day of the sovereignty of Christ and the freedom of salvation, a new light would begin to break upon the mind of the young student. He would turn to brighter pages than those of the philosophers and search for the truth in the Holy Scriptures of God. But for the influence of Bradwardine he might have entered the priesthood without ever having studied a single chapter of the Bible, for theology in those days was not a study whose substance was drawn from the Bible, but simply a man-invented system. "There was no mention," says Fox, describing the early days of Wickliffe, "nor almost any word spoken of the Scriptures." Instead of Peter and Paul, men occupied their time in studying

Aquinas and Leotus and the masters of sentences. Scarcely any other thing was seen in the temples or churches or taught or spoken of in sermons but only heaping up of certain shadowed ceremonies upon ceremonies, neither was there any end of their heaping. The people were taught to worship no other thing but that which they did see, and they did see almost nothing which they did not worship.

In the midst of groveling superstitions men were startled by the approach of a terrible vistant. The year 1348 was fatally signalized by the outbreak of a fearful pestilence, one of the most destructive in history. Appearing first in Asia, it took a westerly course, traversing the globe, terror marching before it and death following in its rear. It ravaged the shores of the Levant, desolated Greece and going on still toward the west, it struck Italy with terrific severity. Passing the Alps it entered northern Europe, leaving, say some contemporaries, only one-tenth of the human families alive. The sea as well as the land was visited by its devastating terrors. Ships voyaging on the ocean were overtaken by it and when the winds wafted them to shore they were found to be freighted with none but the dead.

On the 1st of August, 1348, the plague struck England. Beginning at Dorchester it devastated the whole country, emptying the cities and filling the graveyards until a full half of the nation was struck down. Scarcely were there left living persons to bury the dead. Of the citizens of London not fewer than one hundred thousand perished.

From man the pestilence passed on to the animals. Putrid carcasses covered the fields. The labors of the husbandman were suspended. The soil ceased to be plowed, the harvest to be reaped, the courts of law were closed, Parliament did not meet. Everywhere reigned terror and mourning and death.

This fearful plague was not without its influence on that great movement which, beginning with Wickliffe, was continued in a line of confessors and martyrs until it issued in the reformation of Luther and Calvin.

Wickliffe had been a witness of the passing of the destroyer, had seen the human race fading from off the earth as if the ages had completed their cycle and the end of all things was at hand. He was then in his twenty-fifth year and could but be deeply impressed by the awful events passing around him. "This visitation," says a historian, "sounded like the trumpet of judgment in the heart of Wickliffe." Bradwardine had already brought him to the Bible. The plague brought him to it a second time and no doubt he searched its pages more earnestly than ever. "He came to it," says Dr. Wylie, "not as the theologian seeking in it a deeper wisdom than any mystery which the scholastic philosophy could open to him, nor as the scholar to refine his taste by its pure models, nor even as the polemic in search of weapons wherewith to assail the dominate susperstitions. He came to the Bible as a lost sinner seeking how he might be saved." Nearer every day came the message of the Almighty. The shadow that messenger was casting before him was hourly deepening, and we can see the young student who, doubtless in that hour felt the insufficiency of the philosophy of the scholastics, lifting up to increasing vehemence the cry, "Who shall deliver me from the wrath to come?"

It seems that all who are to be reformers of their age must first undergo a conflict of soul. They must feel in their own case the strength of error, the bitterness of bondage in which it held men, and stand face to face with the Omnipotent Judge before they can become the deliverers of others. This only can inspire them to aid the wretched captives whose fetters they seek to break and give them courage to brave the oppressors from whose cruelty they labor to rescue them. This agony of soul did Luther and Calvin undergo and a distress and torment similar in character, though perhaps not to so great a degree, did Wickliffe endure before beginning his work. His sins were made a heavy burden to him; so heavy that he could not lift up his head. He himself says that he felt how awful it was to go down into eternal night with everlasting burdens and woe.

The joy of escape from a doom so terrible made him feel how small a matter is the life of the body and the pain inflicted by earthly tyrants in comparison with the wrath of the living God.

It is in these fires that the reformers have been hardened. It is in this school that they have learned to defy death and to sing at the stake. In this armor was Wickliffe clad before he was sent forth into the battle for the Kingdom of God and the eternal souls of mankind.

—When you give alms, there are two that know all about it—the Master of the Treasury and the giver.

Martin Luther and His Works

BY MISS GERTRUDE KRAUTER.

AS we enter the year 1917 we, as true Lutherans, cannot help looking back four hundred years to the town of Wittenberg, where on October 31, 1517, Martin Luther nailed on the Wittenberg Castle Church Door the Ninety-five Theses, his formal protest against the sale of indulgences.

Martin Luther was born on November 10, 1483 at Eisleben. The next day he was baptized and given the name of Martin because it was St. Martin's Day. His parents, Hans and Margaret, were hard working people, his father being engaged in mining at Möhre. Shortly before his son's birth he moved to Eisleben and later again journeyed to Mansfeld where his financial condition was greatly improved. Hans Luther had practically no education and he felt keenly the lack of it, so he resolved that Martin should have a good education as far as possible. When quite young, Luther entered the village school. At fourteen years of age, having exhausted the supply of knowledge dispensed by the Mansfeld School, he was sent to Magdeburg. Here his instructors belonged to the priestly order of "Null Brothers" and were noted for their purity of character and their wonderful cultivation of Latin and literature. Luther's spiritual training in the little home at Mansfeld had been severe and rigid, but still he was astonished at the discipline of these followers of the Pope. He became dissatisfied with the worldliness of his life, but took no definite step then to remedy it. In 1498 the next year, he was sent to an excellent school at Eisenach. Here he had some relatives and hoped to live more cheaply, but instead they were poor and he was obliged to obtain food by singing in the streets of Eisenach. Madam Ursula Cotta, a wealthy and refined woman, became interested in the young street singer and gave him the advantages of her home which he at that time needed more than he himself knew. After four years at Eisenach he went to the University of Erfurt, the most illustrious of Germany, and here he began to see forms of decay in the Church. He began to study law, but his conscience troubled him sorely. One day he happened upon a copy of the Bible in the University Library and he was so pleased to actually have a copy in his hands that he sat down to read it and became so interested that he did not hear the bell for midday meal.

In 1505, after receiving his Master's Degree, coming home from a trip to Mansfeld he was caught in a terrific thunder storm, and as a vivid flash of lightning darted across the heavens, he fell to his knees and cried, "Help me, dear Saint Anna, I will become a monk." Two weeks later, determined to enjoy music and amusement for the last time, he summoned his friends for an evening's entertainment, not stating his intention of becoming a monk, and before their departure, told them of his decision. The next day he entered the Augustinian Monastery where he was given the most menial labors to perform, and where he spent seven or eight hours each day repeating prescribed prayers and Ava Marias. In 1507 he formally entered the priesthood. Here he was aided by his dear friend, the Vicar General of his Order, John Von Staupitz, who helped him in his gropings after truth. Luther became known for his great intellect and brilliancy of mind and even here in the monastery always outreached the other members in whatever study was assigned. In 1508 he was appointed professor in Wittenberg College, and in January, 1511 he, with another, was sent to Rome upon matters connected with the government of the Augustinian monasteries in Germany. On this journey his eyes were opened and his heart burdened by what he saw—the corruptness of the Roman Catholic Church —his Church. Soon he was invested with the title of doctor of theology. Luther kept his lectures based directly on the Scriptures themselves, and presented in his clearest manner the truths which he had struggled so hard to learn. Yet while he preached the doctrine of justification by faith and denounced the popular errors in the Church, he was faithful to the Roman Catholic religion.

The accepted theology of that day was contrition of heart, confession by the lips to a priest and satisfaction by works, which if not rendered in the present life must be atoned for by a period of suffering in Purgatory. At this time Pope Leo was interested in the erection of the Basilica of St. Peter's Cathedral at Rome and in order to obtain money he authorized the selling of indulgences or exemptions from certain kinds of sins. Luther was horrified at the impiety and refused absolution to those in his parish who had purchased them. It was decreed that whoever wor-

shipped reverently at the Castle Church at Wittenberg on the day preceding or following the festival of All Saints was entitled to Papal indulgence, in some cases for one hundred years. And it was on this day that Luther nailed up his Ninety-five Theses declaring that forgiveness can only be obtained by repentance and following Christ.

In August, 1518, he received a formal notice from the Pope to appear at Rome and answer the charges against him. He was to be tried at Augsburg and he appeared there on October 12, but left without speaking. In place, however, of his silence, he wrote a formal appeal, sent one to Cajetan, the Papal representative, and the other he pasted on the wall of the Cathedral. On June 15, 1520, the Pope issued a bull of excommunication. You all know how he was summoned before the Diet at Worms where he would not recant and where he uttered those memorable words, "Recant I neither can nor will, since it is dishonest and unsafe to act against conscience. I cannot do otherwise. Here I stand. So help me God. Amen!" You will also recall how on his homeward journey he was captured by a band of horsemen, who later proved to be friends, and made captive at Wartburg Castle—a prisoner but with the freedom of the entire buildings. Here he wrote many little pamphlets in his fine script and these were secretly distributed among his followers. Here also he translated the Bible into the language of the people, deriving much pleasure and strength in this task of tasks. During the time of Luther's imprisonment, there was great feeling and dissension among the people, and Luther longed to go out and bring that message of hope and love to those unenlightened people. As a result of this upheaval the doors of the monasteries and convents were opened and nearly deserted, and while this influx of nuns and monks was a burden upon the community, yet all were taken care of, and the homes of the people were thrown open to all who were shelterless. Catharine Von Bora, Luther's beloved wife, was one of these escaped nuns, but by her able assistance became, not a detriment, but an invaluable helper to him, a reliance, an incentive.

Before we turn away from that life of nobleness and brilliancy, let us look for a few minutes at Luther's home life in his later years. With his dear wife Catharine, or Kate, as he called her, and his five beloved children gathered about him, he spent many pleasant hours in his home, away from care and strife. One of his greatest diversions was to take his entire family for a jaunt in the country where in true picnic style, they would eat their lunch from the large basket and finish the day in the open in some light hearted fashion. Another of his pastimes was the art of bowling, and he himself built a bowling alley in his garden, where he spent many hours at this game. He believed in enjoying what God gave to the utmost, but yet not in an intemperate manner. Love and piety were the ruling keynotes in that home, while cheerfulness and happiness were constant guests.

His greatest work was the translation of the Bible, although many of his sermons and his Theses, his hymns and their melodies, his "Introduction to the Epistles to the Romans" and his "Freedom of Christian Man" have lived and still live after him, and occupy a prominent place in many libraries. His writings were clear and telling; the swift, sure stroke of the artist was visible in every page. But all things must come to an end, and on February 18, 1546, the bruised and buffeted, but still steadfast spirit of the great Luther slipped quietly out of his pain-racked body into the peace and serenity of the Great Beyond, the full understanding of which he tried so hard to bring to his downtrodden people.

That Jubilee Fund

BY THE GENERAL SECRETARY.

EVERY nation, church and movement has a Red Letter Day in its history. No reader of this article will ask: "Why is July 4, 1776, a red letter day in our nation's history?" Nor will he ask: "Why is October 31, 1517, a red letter day in our Church's history?" No true Luther Leaguer will ask: "Why is August 17, 1916, a red letter day in our League's history?"

Whenever the first date appears we immediately connect with it the Declaration of Independence; with the second, the Ninety-five Theses; but how many connect with the latter the following resolutions, which was born on that day at the Toledo conven-

tion: "Be it resolved, that in consideration of the Quadri-Centennial of our great Lutheran Church and the desire of the Luther League to take a part in that celebration by providing for the advancement of the League to the standard which we believe can be attained, we, the delegates here assembled, agree to raise before January 1, 1917, an equivalent of twenty-five cents per member, the same to be raised by the Finance Committee, through the medium of the district and State organizations."

At the presentation of this resolution every one of the 285 delegates in attendance enthusiastically voted to adopt it.

This surely was a Red Letter Day for the Luther League of America, for its representative constituents had enthusiastically voted to raise in four months $7,500 to pay its $6,000 worth of debts and provide a balance for some greatly needed literature and administration facilities.

With what light hearts and joyous hopes we departed from that convention! The Treasurer and the General Secretary closeted themselves for three days and flooded the Luther League of America with literature on the subject. The 285 delegates who had voted so enthusiastically to adopt the resolution were asked to show their sincerity by contributing the first thousand dollars. Thirty-eight responded to the amount of $51.25. Every pastor who had a League in his church had his co-operation solicited. Every State president and treasurer was written to with suggested plans for raising the fund on his territory and form letters offered in any quantity desired. Two availed themselves of the offer.

The time set for the completion of the fund ($7,500) was January 1, 1917. Ten months have passed since that date and $1,200 has been received, and the most of this because the General Secretary pleaded with the conventions which he attended to forward the balances in their treasuries. He found that in most States nothing had been done toward gathering the fund, little, if any knowledge possessed by the Leaguers concerning it, a prevailing indifference to the situation. In view of these facts we are tempted to ask the question: "Was this a red letter day or had it just the semblance of one?"

How many who read these lines were members of that delegation who voted so enthusiastically to adopt the resolution? How many have contributed their share toward the fund? How many have introduced the subject at their League and district meetings and started a campaign to have said League or district do its share?

If you have done none of the things mentioned above, read, O read, what you have done. You have made it impossible for the Treasurer to pay the salaries of the secretaries. You have made it necessary for them to pay their office and traveling expenses from their own purses. You have compelled the publisher of the REVIEW to continue to carry the $3,000 which that magazine owes him. You have compelled the Literature Committee to withhold the publication of the new Handbook. You have made it impossible for the Literature Secretary to publish some greatly needed tracts on various phases of League work. You have been a slacker. What are you going to do about it?

As example is always better than precept, more forceful than sermon, the writer of this article will set the pace. He has been offered a position in another department of our Church's work, temporarily at least, and he expects to accept it. Not because he is tired of the Luther League or its work, or has lost faith in them. He loves both. But this will give him the opportunity to relieve the Luther League of America of his salary. He has finished his traveling for the year and will maintain his office, continue to take care of the correspondence and do the detail work gratis. Now then, reader, what will you do?

As a Church we are talking a great deal these days about Luther, the Reformation and the Quadri-Centennial Celebration. Read what others are doing to celebrate this event: The Philadelphia County Sunday School Association, an interdenominational organization, is increasing the enrollment of the Sunday schools of that city by 50,000. The Reformed Church is erecting a Memorial Building in Philadelphia which is to cost $100,000. The Presbyterian Church is endowing Chairs of the Bible in its educational institutions.

Dare the Lutherans do less? Must they not be at the head rather than at the end of the procession? Surely in view of the great things being done by others, every Leaguer will contribute at least twenty-five cents to the Jubilee Fund of the Luther League of America! There remains yet three months ere the Jubilee Year closes. Great and mighty things can be accomplished in that time. Let us respond to the call of our League as we have responded to the call of our country, and when the memorable year of 1917 has drawn to a close may our Treasurer be able to report that the Jubilee Fund is complete. This he will do, if you, dear reader, will do your bit.

"The Magna Charta of Protestantism"

BY REV. W. K. FRICK, D.D.

(Secured by the Joint Lutheran Committee.)

"THE Magna Charta, which had been buried beneath the Pope's throne, reappeared on the church door," wrote Dr. Krauth in "The Conservative Reformation" concerning Luther's Ninety-five Theses, "the contents of which were an amplification of the old theme of glory—Christ on the cross, the only King." The historical allusion is to the Great Charter (Magna Charta), signed and granted at Runnymede, June 15, 1215, by the overawed English king, John Lackland, to the insistent English nobles. It is justly regarded as the foundation of English liberty.

But above the kings of England and the emperors on the Continent stood the Pope and the Roman Catholic hierarchy. What was English civil liberty as long as the Pope could absolve men from their allegiance to their sovereign? What was any liberty so long as the Pope could hold men in purgatory indefinitely, and ban them from the Church below and the Church above? What slavery was worse than the bondage of superstition under which all Europe groaned during the Middle Ages? Those were religious ages—after a fashion. Men believed in the existence of sin and its terrible doom; unfortunately they also believed in that the keys of heaven and earth and hell hung at the girdle of the Pope. The priest was practically an under prison-keeper and Christendom a dungeon house.

All efforts at religious liberty and assurance of salvation were vain until Luther struck out the right road, only the Ninety-five Theses were but a halfway measure. The charge sometimes made against Luther that he was only a half-baked Romanist, that if he were living now he would correct positions that he held at his death, was true of 1517. But it was also true that "the *keynote* of the Reformation was struck full and clear at the beginning, Salvation through Christ alone."

Add twelve years and you have the "Two Catechisms," sound from end to end, without a trace of Romanism. Add another year, and on June 25, 1530, you have the Augsburg Confession, signed indeed by laymen, Lutheran princes and electors. This was a spiritual Magna Charta. The literary framework was Melanchthon's, the ideas and doctrines were Luther's, but the signers undertook to handle Charles V and extract from him consent to their holding and teaching the restored doctrines of God's Word. It took a full century and a bloody Thirty Years' War to put their demands on a firm basis in the Peace of Westphalia, 1648, which established the religious independence of Protestant states. In all those decades the battle-flag was the Augsburg Confession. There are three parts to the Augsburg Confession. In the preface the signers looked the "Most Invincible Emperor, Cæsar Augustus, Most Clement Lord" (Charles V), full in the eye and do not quail. In XXI, "Chief Articles of Faith," they set forth what "Our Church with common consent do teach," and that they "condemn all heresies which have sprung up against these articles." They conserve the truths concerning God, original sin, the Son of God, justification by faith, the Sacraments and the like, which may have been taught after a fashion, brushing away the incrustation of error and superstition and setting them forth in an evangelical fullness and harmony never before attempted. The confessors were not rebels or anarchists: they asserted the right of every common Christian to believe whatever God's Word taught. And the Pope, like another Lackland, lost the fairest part of Europe and America by his refusal to assent cheerfully to this Magna Charta.

There follow seven "Articles in Which Are Enumerated the Abuses Corrected." These were not meant to be conservative, but were boldly radical. They pulled up by the roots great poisonous, overshadowing weeds. These articles are frankly anti-Romish, anti-papal. They represent abuses to which the Church of Rome still clings and which makes all aping of Rome nauseous and any compromise with Rome impossible.

For Americans there are three documents of greatest importance. One is the English Magna Charta, another the Declaration of Independence, and the third is the Augsburg Confession, which made the latter possible. Now the Confession is both hard and easy reading. The long preface frightens some, but needlessly. The first Article in its definitions and the names of some sects frightens others, but it is not a fair sample of the whole Confession. Many pause at the close of Part I, and thereby miss the fullest explanation of the things rejected, and perhaps wonder why there is so much ado about nothing. Read the Confession through and learn the value of it.

The Lutheran Church and the Council of Defense

ON July the 11th the Nebraska State Council of Defense warned the people of Nebraska of treasonable utterances and to guard against acts of disloyalty. In this statement the loyalty of the Lutheran Church was called in question. We give a part of the statement referring to the Lutheran Church given out by the Nebraska State Council of Defense.

Perhaps never in history has it been deemed necessary by a public body to single out by name a great church organization and appeal to the patriotism of its members to offset and check the dangerous tendencies of many of the conspicuous representatives of that organization. Because of the reliable reports that may be said to come from every section of Nebraska—and come in number by the hundreds—it is necessary that the council make such an appeal with respect to the organization known as the Lutheran Church.

Confident that it is useless to make further appeal to the conspicuous representatives of that Church, the council addresses its appeal to the rank and file of the Church membership, and hereby calls upon that membership to make known, on behalf of the Lutheran Church, devotion to America—the country that gives it protection and religious liberty.

Twenty-six ministers of the Lutheran Church in Nebraska, representing seven of the nine distinct branches of the Church in the State, entered most solemn protest against the evident injustice on the part of the Nebraska State Council of Defense contained in the council's reference to the Lutheran Church in its July 11th charges of disloyalty in Nebraska. They were prominent pastors, professors, editors and presidents of Lutheran bodies in the State, representing the following branches of the Church: The Augustana Synod of America, the Nebraska Synod of the General Synod, the Missouri Synod, the United Danish Lutheran Church in America, the German Nebraska Synod, the Norwegian Lutheran Church of America and the Danish Lutheran Church.

The meeting was held in Immanuel Swedish Lutheran Church, July 17th. Complete harmony ruled in the meeting. Rev. Luther M. Kuhns, Editor of the LUTHER LEAGUE REVIEW, was chairman and Rev. A. T. Lorimer, secretary.

The chairman in his opening address said: "This is the most remarkable gathering of Lutherans of the various branches of the Church ever held in Nebraska, possibly in America." A committee consisting of a member of each Lutheran body represented at the meeting, together with the chairman of the meeting as chairman of the committee, was appointed to prepare a protest to be filed with the State Council of Defense. This protest appears on the cover page of the August, 1917, REVIEW, and was signed by the members of the committee, whose names appear at the bottom of that page. This protest was unanimously adopted.

The chairman, Rev. Luther M. Kuhns, and the secretary, Rev. A. T. Lorimer, presented to the Governor in person at Lincoln the resolutions adopted at the meeting of July 17th, which they had been directed to send to the Governor.

The officers were courteously received by the Governor, who gave them an audience. The Governor invited the chairman to name a committee and appear before the Nebraska State Council of Defense for a hearing on Tuesday, July the 24th.

On Tuesday, July 24th, the representatives of the Lutheran Church in Nebraska appeared before the State Council of Defense at two o'clock, and a hearing was accorded them.

The State Council of Defense authorized the following statement, unanimously approved by all members of that council, to be published:

Committee representing the synods of the different bodies of the Lutheran Church in this State appeared before the State Council of Defense, representing that the statement issued by the State Council has been understood to censure the Lutheran Church in this State because of disloyalty. This committee declared the never-questioned loyalty of the general body of their membership and expressed severe disapproval of the un-American utterances of those who are responsible for the condition of affairs complained of.

The State Council disavows any purpose to reflect upon the Lutheran Church itself, and gladly accepts these expressions and reiterates its original statement that it depends upon the American patriotism of the men and women who comprise the Lutheran Church membership and the loyal pastors

The council repeats that its charges are not addressed against the entire Lutheran Church body, but only against those who "have publicly and privately discourage the American cause and have shown marked partiality for the cause of America's enemy."

It is a pleasure to give publicly to the avowed loyalty and patriotism of the members of the Lutheran bodies represented by the delegation appearing before the council, and it is felt that the example of these faithful citizens will have the effect so earnestly urged in the original statement of the council.

The Lutheran Church in Nebraska, officially as a Church, purged itself of the charges brought against it of disloyalty to the Government.

The representatives of the Church were most courteously received by the State Council of Defense and they appreciate the equity shown them by their action.

The League's Contribution to the Church

BY E. AUG. MILLER, PHILADELPHIA.

THE Luther League was born, not as a matter of convenience, nor as a gratification of personal ambitions, but as a necessity. This necessity was of a twofold nature. In the first place, the conditions of the times demanded it. Young people's interdenominational societies had been formed. The utilization of the energy and activity of the young people in the churches having been recognized, and general societies for their organization having been effected, there was necessity for the Luther League in order that this new thing in Church life might be encouraged and developed in our Lutheran Church amid proper conditions and in a healthy atmosphere. But the necessity which gave birth to the Luther League arose also from a hoped for future. The future of our Church is with her young people. They must be taught to know her history and doctrine and love her for the truth which she teaches. She does not appeal to the senses, nor does she offer social position. Some of her doctrines may be considered "hard," even as many of the disciples turned away from the Master because of the "hard saying" which he told them. But our young people must be taught that she holds and teaches the truth and declares like Peter of old: "To whom shall we go.'" The Luther League teaches and instructs the young, and with them lies the future of the Church.

The League has always maintained and preserved a conservative position in all her teaching and practice. To this in large measure she owes her life and success. Let her depart from this conservatism and her days are numbered. Of, by and for the Church has been to her no empty formula, but a living, active principle.

Nor has her life been devoid of fruits. By these rather than by any profession of faith or declaration of principle must she be judged. Passively has she acted as a harmonizer of the various branches of our Church. Having neither desire nor purpose to unite, she has by her meetings and influence harmonized those branches of our Church represented in her membership. She has also created an atmosphere which has developed a desire for knowledge—knowledge of our Church and her doctrines. Our catechetical classes do not give our young people that knowledge of the Church, her history, her heroes, her doctrines, that is truly requisite to beget a love. The League is an advanced School for Catechumens.

What then has been accomplished by this Luther League since its organization?

In the first place, has it not set the church to thinking? Here was a mighty force and energy in the Church that in large measure was not utilized, but allowed to lie dormant. The Church at large seemed ignorant of her youth as an active, energetic force. This power being set in motion, through the agency of the League, has made the Church think. If only men everywhere could be made to stop and think, how comparatively easy would be the evangelization of the world.

In the second place, the League has organized an effective, active force in the Church. Power without organized agencies for utilization is of little if any value. The same force and energy which is made active and efficient through the agency of the League, would lack all its vital power and lose much if not all its accomplishments if unorganized. It is through this organization of our young people that our Reading Course, our Topics, and the whole awakening of this dormant force within the Church has become an actuality.

Then, again, this Luther League since its organization has planted seeds of missionary activity. The Church is coming more and more to a realization of the fact that congregational life is so interwoven with missionary activity that the lack of one means the impairment of the other. The Luther League has sought in season and out of season, to awaken its members to their responsibility in obeying the Lord's preascension commandment to preach the Gospel to all the world.

The Luther League has also encouraged among its members, a wider knowledge of the Church, her faith, history and needs. Examine if you will, the programmes of these Conventions, and glance at the topics arranged for papers and discussions, and see how great the effort has been to assist in the education. What object have the reading courses other than to make our members "lively stones" in that spiritual house of which Christ Himself is the corner-stone.

Finally, do we feel justified in saying that this movement has deepened among its members a religious consciousness? Paul at Athens charged the people that

(*Continued on page* 18.)

Luther League Topics

For the Biennium, Advent 1917 to Advent 1918

BY THE LITERATURE SECRETARY.

(Copyright applied for)

First Quarter

ADVENT, 1917.

I. Dec. 2. Biblical. *The Days of Creation.* Gen. 1:1, 26-27.
II. Dec. 9. Missionary. *Open Doors in Latin America.* Luke 1:67-79.
III. Dec. 16. Biblical. *The First Sin and What Came of It.* Gen. 3:1-19.
IV. Dec. 23. Christmas. Biblical. *Christ in the Old Testament.* Isa. 9:1-8.
End of Year. Dec. 30. Historical. *Out of the Old Into the New.* I Pet. 3:1-14.

EPIPHANY, 1918.

Epiphany Day. Festival. *The Darkness Made Light.* Isa. 60:1-6.
I. Jan. 13. Missionary. *Our Debt to the Non-Christian World.* Esther 4:10-17.
II. Jan. 20. Missionary. *Our Inner Mission Work.* Matt. 25:34-40.
Septuagesima, Jan. 27. Historical. *The Beginnings of Protestant Missions.* (Means Lapland, Greenland, Abyssinia, China, India, all by Lutherans.) Rom. 10:13-15.
Sexagesima, Feb. 3. Biblical. *The Saviour of the World.* I Jno. 4:13-15.
Quinquagesima, Feb. 10. Missionary. *Missionary Training in the Congregation.* Acts. 28:28-31.

Second Quarter

LENT, 1918.

General Theme: *Jesus Our Saviour* (Biblical Series).
I. Feb. 17. *His Holy Life.* Jno. 8:42-47.
II. Feb. 24. *His Fulfilment of God's Law.* Philip 2:5-8.
III. Mar. 3. *His Suffering and Death.* I Cor. 15:1-4.
IV. Mar. 10. *Our Paschal Lamb.* Heb. 9:11-14.
V. Mar. 17. *How His Blood Cleanses.* Rom. 5:6-11.
Palm Sunday. *The Messianic Triumph.* Mark 11:1-10.

EASTER AND PENTECOST, 1918.

Easter Day. Biblical. *The Fact of the Resurrection.* Jno. 20:24-29.
I. April 7. Biblical. *Why Jesus Performed Miracles.* Jno. 11:4, 40-42.
II. April 14. Missionary. *What Our Church Did for Home Missions Last Year.* Philip 4:14-18.
III. April 21. Biblical. *Jesus the Great Teacher.* Matt. 7:24-29.
IV. April 28. Historical. *The Lutheran Movement in England.* Gal. 1:18-24.
V. May 5. Missionary. *The Menace of Romanism.* I Pet. 3:1-9.
Exaudi. May 12. Biblical. *Jesus Pleads for Us.* Heb. 7:22-28.
Whitsunday. May 19. Biblical. *The Baptism of Fire.* Acts 2:1-4.
Trinity Day. May 26. Biblical. *Father, Son and Holy Spirit.* I Pet. 1:2.

Third Quarter

THE AFTER TRINITY SEASON, 1918.

I. June 2. Biblical. *Repentance vs. Penance.* Luke 15:17-19.
II. June 9. Inner Missions. *The Deacon and the Deaconess.* I Tim. 3:8-9; Rom. 16:1.
III. June 16. Biblical. *What Is Faith?* Heb. 11:1-6.
IV. June 23. Historical. *The Reformation in Scandinavian Countries.* Luke 24:45-48.
V. June 30. Biblical. *Satan; Who He Is and What He Does.* Matt. 4:1-11.
VI. July 7. Patriotic. (Independence Day.) *The Hand of God in American History.* Joel 2:21-27.
VII. July 14. Practical. *Congregation, Conference and Synod.* Acts 15:1-5.
VIII. July 21. Practical. *Financing the Church.* I Cor. 16:1-4.
IX. July 28. Practical. *My Duty to My Church.* Heb. 13:15-21.
X. Aug. 4. Missionary. *Jonah the Foreign Missionary.* Jonah 3:1-10.
XI. Aug. 11. Historical. *Muhlenberg and the First Synod in America.* (Aug. 14-15, 1748, 170th Anniversary.) Acts 20:17-27.
XII. Aug. 18. Practical. *A Personal Call.* I Sam. 3:1-10.
XIII. Aug. 25. Practical. *Saving Migrating Lutherans.* Jer. 33:9-14.

Fourth Quarter

XIV. Sept. 1. Sociological. *Vacation Experiences and Their Lessons.* Mark 6:30-32.
XV. Sept. 8. Foreign Missions. *The League Helping Church Attendance.* Heb. 10:23-25.
XVI. Sept. 15. Historical. *First Synod in the Mississippi Valley.* (Sept. 14, 1818, Centennial of Joint Synod of Ohio.) Acts 11:1-4, 18.
XVII. Sept. 22. Biblical. *One, Holy Christian Church.* Jno. 10:15 (R. V.)
XVIII. Sept. 29. Biblical. *The Bible, the Word of God.* II Tim. 3:14-17.
XIX. Oct. 6. Home Missions. *Cities as Church Centers.* Acts 1:6-8.
XX. Oct. 13. Biblical. *The Confessional Service.* I Cor. 11:28-29.
XXI. Oct. 20. Biblical. *Knowing the Truth.* Psa. 119:105; Rom. 15:4.
XXII. Oct. 27. Historical. *Defending the Truth.* (Luther before Cajetan.) (400th Anniversary—Reformation Week.) Jno. 5:32-35.
XXIII. Nov. 3. Historical. *A United Lutheranism.* Jno. 17:20-26.
XXIV. Nov. 10. Historical. *Luther at Home.* (Birthday, Nov. 10, 1483—435th Anniversary.) I Tim. 3:4-5.
XXV. Nov. 17. Inner Missions. *Your Congregation's Mission to Its Neighbors.* I Cor. 16:8-10.
XXVI. Nov. 24. Biblical. *Death and Resurrection of the Body.* Jno. 5:24-29. (Last Sunday of Church Year.)

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THE LEAGUE'S CONTRIBUTION

(*Continued from page* 17.)

they were too superstitious or religious. If Paul were to preach in any of our large cities today, certainly he could not make the same assertion concerning their people. Time and energy are so spent in making money that religion is given but little attention. As against this prevailing tendency of the times, the Church must use her best endeavors. The League as an agency of and in the Church, we believe, in a measure at least, is doing this. These things which she has done and is doing, which are revealed in her history, we believe, justify her existence.

Among the Papers

OUR SOLDIER BOYS

About 50,000 young men in the Norwegian Lutheran Church are now either enlisted or drafted for service in the United States army. About 5,000 will be called to the colors in a short time. These young men have entered this service in obedience to the call of the government and in obedience to the instructions they have received from the Lutheran Church to be loyal citizens of the government to which they look for protection. The duty of the state is to protect life and property, and it is the duty of the citizens to sacrifice, if necessary, both life and property for the maintenance and protection of the state. These young men enter this service with the blessings of the Church and with the ardent prayers of all devout Christians that they may be protected in body and soul. Our Church will do everything in its power to aid and comfort them. The call has already gone out for chaplains to go with them to the front.—The Lutheran Church Herald.

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THE MISSOURI SYNOD STATISTICS

The number of souls in the Missouri Synod, January 1, 1917, was 972,138. To this total ought to be added the number of souls in the 113 congregations whose pastors failed to make returns. Since there are 4,171 congregations and preaching places, these 113 congregations may be conservatively estimated as numbering 26,-[illegible]9 souls. This would give a total of [illegible]8,467. But the annual increase of souls, according to the figures before us is 7,000, and for every half year 3,500, hence the number of souls at the present time must be well above one million. There are, according to the reports on record, January 1, 1917, 598,777 communicant members. If the complete reports were in, this figure would be raised to above 600,000. The number reported to the Yearbook partook of Communion 1,108,387 times, or about twice a year for each communicant member. There are 2,440 pastors employed in actual congregational work. In 1916, [illegible],756 persons were confirmed, an increase of about four per cent. over the number confirmed in 1913. In the parochial schools [illegible],737 children are being instructed by [illegible]228 pastors, 1,121 male teachers and 303 female teachers. The Sunday schools show an enrollment of 85,910 children.—The Lutheran Herald.

CHURCH SUPPER SPONGES

Here is a treasure-trove from the archives of a woman's guild in a Southwestern state. The rector vouches for it:

"Dear Madam:

"When I was at the supper your organization gave I saw two fellers what ate about two dollars worth and only paid seventy cents. I don't want you to lose any money as I want you to able to give some more suppers so I enclose fifty cents of my savings. This is to partly pay for what them two fellers ate more than they paid for and i am well and doing well and hope these few lines will find you enjoying the same blessing.

"Respectedly Excuse Bad Writing and Spelling

"James K. . . .
"City."

—The Living Church.

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THE BOY PROBLEM

The boy is always interested in one who understands him sympathetically, and he refuses to give any attention to him who lacks this divine virtue. He hates to be sermonized into a goody, goody, fellow. Secretly he admires uprightness and openly he often acts like a very imp. "Actions speak louder than words," is true only for the adult; for the boy it frequently means that actions are the contrary of the true, inner, motive feelings. But for the adult in his influence on the boy, Emerson has truly said, "What you are, thunders so loudly that I cannot hear what you say." Hence we must stop preaching at the boy, but preach in him by the irresistible logic of good deeds and sympathy. We must not take the boy's actions too seriously and too literally, but wait, patiently await the future.—Prof. Lehn in Lutheran Standard.

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THE OPEN BIBLE

The inalienable right of every human soul in all the wide world is to have the open Bible. The very first thing a Protestant missionary does upon entering a new country is to translate the Bible into the language of that people—the last thing that Rome would ever think of doing. This is the guarantee of Protestant permanence. The Protestant Reformation put the Bible in the hands of the people. Every time we find consolation, inspiration and blessing in its precious pages we are in debt to the Reformation.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and Her Young People
REV. LUTHER M. KUHNS, EDITOR,
Omaha, Nebraska.
—with—

W. C. STOEVER, Litt.D., Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
J. M. REYNOLDS, Valatie, N. Y.
A. T. MICHLER, Philadelphia, Pa.

AS SPECIAL ASSOCIATES,
And the co-operation of the Literature Committee of the Luther League of America.

E. F. EILERT, PUBLISHER,
New York,
SUBSCRIPTION, 60 CENTS A YEAR

Send all articles, communications and news items that concern the Editorial Department to the Editor, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebraska.

Send remittances in stamps, Post Office or Express Money Order, Draft, or Registered Letter, and all communications relating to business to

Luther League Review

Publication Office, 318-326 West Thirty-ninth street, New York.

Entered at the N. Y. Post Office as Second Class Matter.

Editorial

THE LEAGUES AND GIVING

Money is necessary for Church work. The Gospel is free. Salvation can neither be bought nor sold. It is not a commercial commodity. It is the free gift of grace. To carry on the work of the Church which proclaims the Gospel and offers Salvation, money is necessary. The Luther Leagues have their share of this responsibility. They owe this to the Church and they likewise owe this to the organization whose name they bear in order that its work may be effectually accomplished. Attention is called to this because a prominent layman in our Church has made this very obvious remark in relation to the contribution of the young people. It was made on the floor of one of the General Bodies and there is much force in what he says. This is the remark:

I have seen what I believe to be altogether too much of the effort to use our young people of the Church merely as a medium to pilfer from their father's pocket money. It is killing the goose that laid the golden egg. It is merely using the young people as a transmission and it is not a good thing. Let us educate the young people in love for religion and their fellow men and we will have no trouble in the future generation in getting money out of them when we need it.

The Luther Leaguers should realize the importance of giving as a Christian grace. They should be taught the importance of money to the furtherance of the kingdom of God. They should also realize that the habits of giving formed in youth are likely to remain in after life. At the same time, those who have this work in charge, as well as officials of the Church Board, should recognize truth lies deeply buried in the statement of this prominent layman. Moreover, those in authority in the Church should recognize the rightful claims of the Luther League of America and of the State and District Leagues to the support of the League for the money necessary for the expenses of these organizations. While the Leagues should be stimulated in giving for all the benevolent operations of the Church, the burden of responsibility rests elsewhere than upon the youth of the Church, and the youth have a responsibility within their own organization which has a just claim.

PUBLICITY

"Lutheran, know thy Church" is the cry of the Luther League. The League believes in Lutheran publicity. Religionists and fanatics of various kinds annually spend millions of dollars to propagate their creed and spread a knowledge of their teachings and practices. Mormons, Russellites and Christian Scientists, use publicity to undermine Christian faith and to destroy the Christian Church by the free circulation of their literature. Recently the Roman Catholics have organized the greatest systematic campaign for publicity ever put into operation by any Church body in America. As Lutherans we must seize the opportunity afforded by the press to promulgate the truth as taught by the Lutheran Church as an effective way to offset error. That the Gospel may be fuller, faith purer, the Church holier than any other in the world, we must make an effort to cause the truth taught by us to be more

dely known than ever before and by a nsistent profession to demonstrate the rrectness of the doctrines we publicly ach.

—

A DIRECTING HEAD

The Luther League of America is the presentative body of the State, District d Local Luther Leagues. The Luther ague of America is necessarily the inter- tional head of the movement expressed in e motto "Of the Church, By the Church, r the Church." Meeting on the basis of e Word of God as the only infallible rule faith and practice and the Augsburg nfession as the correct exponent of that ord, as the bond of their union, State, strict and Local Leagues in the Luther ague of America, have their common nter and life. To it of necessity belongs e direction of all the common interests a general character. It is expected to e all the power conferred upon it and ery means within its power to foster the rk of the Luther League. It is expected do everything possible to make the ague an efficient agency of, by and for e Church.

The Luther League of America, there- re, rightfully expects the full and hearty pport and the kindest coöperation in its orts upon the part of the State, District ri Local Leagues in order that the aims the League may be accomplished. To s end, it looks to the officers of State, strict and Local Leagues to foster the rit of loyalty and to stimulate Christian ivity in hearty sympathy with the pur- ses of the Luther League of America der the guidance and direction of the tional Officers.

For this reason, the National Officers of League desire to keep in the closest ssible touch with the various State, Dis- t and Local Leagues. They can serve st the great ends of the Luther League your keeping in touch with them. Ac- d to the officers of the Luther League of nerica, every facility in your power to me into touch with the work of the ague represented by State, District and cal organizations. It is the way to build and maintain an efficient organization ly helpful to the Church.

BOOK REVIEWS

PROTEST AND PROGRESS IN THE SIXTEENTH CENTURY, by Carolus P. Harry. Cloth, pp. 162. General Council Publication House, Philadelphia. Price, cloth, 50 cents; paper, 35 cents.

This book has been prepared and issued at the suggestion of members of the Sub-Committee on Literature and Publicity for the Celebration of the Quadricentennial of the Reformation. It is dedicated to the members of the Mission Study Classes at the Church of the Holy Spirit, Reading, Pa. It is a study book especially prepared for the use of the young people of the Church and presupposes a study class. It is planned on the lines of the popular Mission Study Books and will be helpful and useful for any group studying the Reformation. Here are some of the chapter headings: "Political Movements at the Time of the Reformation," "Change in Life and Thought Before the Reformation," "Religious Movements Before the Reformation," "Other Reformations," "Luther's Position Defined and Legalized." Protest and Progress answers such questions as these: "Is Nationalism the final ideal?" "Does God control history?" "How did the Bishop of Rome come to be the supreme head of the Church?" "For what purposes did Luther post the Ninety-five Theses?" "Would this be a favorable time for another Reformation?" "Does Christian liberty justify rebellion?" "How did the Reformation affect the Church of Rome?" These and many other questions are answered in this book. The book is well written and is simple in style. In aim and scope it is cultural. It contains an abundance of suggestive material in compact form of the history of civilization which will afford a basis for amplified, interesting and instructive discussion. The book is commended to young people of the Luther League studying the history of the Reformation.

THE SINGING WEAVER AND OTHER STORIES, by Julius and Margaret Seebach. Illustrations by Jessie Gillespie. The Lutheran Publication Society, Philadelphia. Cloth, pp. 288. Price, $1.

These are hero tales of the Reformation. The record of the deeds of humble helpers have been gathered as a memorial of their heroism. The stories cover the brave deeds performed in many countries and it is true that if it had not been for the loyalty and courage of the "common people," who witness for the pure Gospel in their homes, on the street, in prison or at the stake, the great reformers would not have been able to achieve the results they did. The book is written in picturesque style, with a human touch. It will make a splendid gift book for all who enjoy a sympathetic story.

General Secretary's Letter

DEAR FRIENDS:

There are three articles to which we desire to direct your attention with the request that you read them and submit them for discussion and action at the next meeting of your local League.

The first, "War Times and the Luther League," by Rev. Ambrose Hering, appeared in the September issue of the REVIEW. The second, "That Jubilee Fund," by the writer, appears in this issue, and the third, a review of the Quadri-Centennial Text Book, "Protest and Progress," by Rev. C. P. Harry, the Lutheran student pastor at the University of Pennsylvania, appears in this issue. This text book was written by its author at the request of the Quadri-Centennial Committee as a book for young people, and I trust that our Leaguers will avail themselves of it as a study book for their Leagues and a historical reading for themselves.

The Luther League of Illinois met in Morris from the 21st to the 23rd of September. Both the Literature Secretary and the General Secretary of the Luther League of America were in attendance. This is practically the last of the state conventions for the year.

The Pennsylvania convention was one of the best in its history. William Menges, of Menges Mills, was elected president. Rev. Mr. Hering was in attendance and delivered an address along the line of his article hereinbefore mentioned, on the strength of which the convention adopted a resolution petitioning the Luther League of America to prepare a program to be used by local Leagues in meeting, caring for and safeguarding the stranger in the cities. They further took action looking toward the creation of a fund to help educate young men to the Gospel Ministry.

Ohio, in spite of the fact that none of its officers could attend the convention, save the secretary and the treasurer, held one of its most successful conventions and took action which, if put into execution, will make for it a record breaking year.

In a former letter we promised at some future time, as space permitted, to give our readers a bird's-eye view of the various conventions we attended.

Pennsylvania, Ohio, Iowa and Indiana we have written about. Among the several unique conditions existing in Indiana is a local League of twenty members, fifteen of whom are men.

In the mind of the writer, one of the most promising features of the Kansas League is the splendid body of young people at Midland College, whose lives and talents will count for much in the life of our Church if rightly directed. The president has issued a letter to all local presidents urging them to greater activity, calling their attention to the Jubilee Fund, the League literature, the value of publicity and the importance of keeping in touch with their enlisted men in camp and at the front.

The Wisconsin convention was largely one of reconstruction. It had quite a setback some years ago by the withdrawal of several Leagues for synodical reasons.

The South Dakota League is almost exclusively Norwegian. The Norwegians are a splendid lot of people. Their convention was marked with a fervor and piety worthy of emulation. An offering was received at but one session which paid the entire expense of the convention.

The New York League held a very enthusiastic convention at Utica. Many well-known Leaguers were present and took part in the program.

The convention of the Canada League was pronounced by its leaders to have been one of the best in its history.

The Minnesota League at its convention adopted a new constitution much better adapted than its old one for aggressive League work and as a result the coming year will see a decided change for the better in its life. Several years ago a number of Norwegian Leagues withdrew, which made quite a hole in its membership.

Owing to a conflicting of dates, the secretary was unable to attend either the Nova Scotia or the Nebraska conventions. He had arranged with the Literature Secretary to attend the latter, but sickness prevented.

While on a trip on personal business to the West the Literature Secretary very kindly visited the Leagues on the western coast without any expense to the Luther League of America.

While in Ohio your secretary met the President of the General Synod, who without any solicitation made the statement that he believed the Luther League had been the greatest factor in creating sentiment for the merger which is knocking at our synodical doors.

In a few weeks the General Council will meet in Philadelphia to act on the merger. Here's hoping that they will emulate the General Synod.

Yours, with hope,

HARRY HODGES,
General Secretary.

Our Churches and Institutions

Some of Our Large Cities

LADELPHIA

—The Rev. Dr. C. Armand Miller, pas- of St. Mark's Church, Philadelphia, known n author of religious works, died Septem- 10, at his summer home at Liberty, N. Y. tor Miller had been ill nearly a year. He ered a breakdown as a result of overwork several months ago his congregation gave leave of absence to recuperate.

r. Miller was fifty-three years old. He is rived by a widow and three sons. He was of the principal speakers at the first con- ion of the Luther League of America in . He served as pastor at Roanoke, Va.; York City, and Charleston.

TIMORE-WASHINGTON

—Lutherans of Baltimore and Washington a Quadri-Centennial celebration in the form reunion and open air festival at Chesa- e Beach, Md., Thursday, September 6. The iding officer was the Rev. Richard Schmidt. Rev. Ezra K. Bell, D.D., president of land Synod, and the Rev. S. T. Nicholas, ., of Washington, D. C., conducted the open- devotional service. Rev. Richard Schmidt ered an address of welcome. The Rev. les S. Blauslin, D.D., delivered the Jubilee ess.

ANNAH

—The Rev. Paul C. Weber, formerly pastor he Church of the Redeemer, Macon, Ga., called as missionary pastor of the Church he Ascension, of which Dr. W. Hoppe is or. He has begun the work of gathering people of the southeastern section of the into a congregation. The church, about to rganized, will be known as the Evangelical heran Church of the Reformation. A lot, feet by 137 feet, with a neat chapel and ishings costing over $5,000, has been pro- d by the mother church. It also assures missionary pastor a salary of $120 per th without any outside aid. This work be- with a Sunday school organized June 18, , which now has an average attendance of five to sixty. On August 19, 1917, the regular church service was held, with ser- by the pastor.

GENERAL

—Mr. Paul B. Mattice, of Middleburgh, N. Y., has sold his paper, the Middleburgh Gazette, and is at the Officers' Reserve Training Camp at Fort Niagara.

—A $100,000 Jubilee Fund has been started in the interest of Roanoke College, Salem, Va. About $20,000 of the fund has already been raised. It is proposed to use the money in paying off a debt and erecting a chapel and science hall.

—"Finding Her Lost Treasures" is the title of a Quadri-Centennial service compiled by Mrs. Charles L. Fry and issued by the Council of Women for Home Missions, 600 Lexington avenue, New York. This order of service has been prepared with a view to its use by young people's societies and will provide a very fitting and effective celebration. Sample copies will be sent on request to the council at the above address.

INTERMEDIATE AND JUNIOR TOPICS

(*Continued on page* 32.)

the truth. He tells him of the powers they will use in trying to influence people to turn away from God, and that they will leave nothing undone to accomplish this. He tells Timothy to remember the things that he has learned and to stand by the Scriptures. St. Paul knew that Timothy was a student of the Bible and that from a child he had known them; and these would keep him safe in the truth.

That his mother and grandmother had read and taught the Scriptures to him even when he was very small and that now all this would come in good stead when false teachers and temptations would arise was known by Paul and praised by him.

Dear Juniors, people will try to lead you away from the truth, the church and Christ, but if you study the Bible every day you will be strong, like Timothy, and you will not be lead astray.

Suggestive Hints—Try and get all those who can read, to read the Bible every day. Get those who cannot read to ask their parents, or brother or sister, to read the Bible to them every day. Get all the children to try and get a testament if they do not have any, and read it daily.

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Luther League Topics

enty-second Sunday
er Trinity. November 4, 1917.

HE LORD'S SUPPER: SIGNIFICANCE AND BENEFITS"

(Doctrinal)

Matt. 26:26-29; Rom. 6:22-23.

DAILY BIBLE READINGS.

onday, October 29: Eph. 1:3-12. "Adoption by ce."
uesday, October 30: Eph. 2:4-10. "Saved by ce."
Vednesday. October 31: Eph. 4:7-17. "The Meas- of the Gift of Christ."
hursday, November 1: Eph. 4:24-32. "The New ."
riday, November 2: Eph. 5:10-14. "Pleasing "
aturday, November 3: Eph. 5:22-33. "Relation weerr Husband and Wife."

HINTS FOR LEADERS.

ead Psalm 51.
se hymns indicated in the Topics at the end of discussion.
ave the fifth principal part (the Lord's Supper) Luther's Small Catechism read in chorus, the er putting the questions.
his is an appropriate time to bring our confes- al writings into the foreground. Have the mem- s therefore read Article X of the Augsburg Con- ion (to be found in the Church Book, if not, have opy secured from your library; if not in the ary, see that you put it there).
ave a member prepare a paper on Chapter IV, icle X, of the Apology to the Augsburg Confes- n. The pastor, a Sunday school teacher, or the day school superintendent would perhaps be the t persons to assign such a paper to.
uggested hymns: 174, 162, 178, 154.

Luther led the great battle in the Refor- tion for the restoration of the original nificance and full meaning of the Lord's pper. The Lord's Supper, like many er doctrines prior to the Reformation, d about it a mass of accumulated errors. the days of the Apostles, the sacrament s highly treasured and the worship of h Sabbath culminated in its celebration. rruptions by degrees affected the Apos- ic doctrine and perverted the significance d meaning of this sacrament. A magical remony was its estimate by man. They ought they might be benefited by it if y were present, even though they did not rticipate in its observance. "Finally, the ctrine of transubstantiation led to the thdrawal of the cup from the laity and e whole sacrament was not only mutilated t also perverted into a sacrifice, offered the priest for the living and the dead. is is the Roman teaching today."

The Teaching of the Confession.

The Augsburg Confession, Article XX, ys: "Of the Supper of the Lord, they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they disprove of those that teach otherwise."

The Augsburg Confession, Article XIII, says: "Of the use of the Sacraments, they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments. They therefore condemn those who teach that the Sacraments justify by the outward act, and do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required."

The Doctrine Discussed.

Luther and his associates accepted the doctrine of the real presence of the Body and Blood of Christ. The bread is called bread and the wine is called wine after the consecration. The cup is not said to be changed into the blood of Christ, nor the bread into the body of Christ. It is a spiritual glorified body that is received and partaken in the act of manducation.

Loehe says: "That He could do it, we know because He said so. How He did it, is His care, not ours, nor do we know. It was, however, no greater miracle than He does now in distributing the Body in which He lives forever, to so many thousands of believers."

It points directly to the sacrifice of Christ, our Paschal Lamb. It is a memorial of Jesus and as Loehe says: "No, He remembers us and our need much more, and in the Bread gives to us His Body for the remission of sins. We remember Him in receiving the bread, and He remembers us by giving us in, with and under the bread His Body, that we may become members of His Body, His flesh and blood; and He gives to us forgiveness of sins, that body and soul may rejoice in the Living God."

Luther's Teaching.

Luther says: "We approach the sacrament in order to receive there a treasure by and in which we obtain forgiveness of sins."

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e Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet covering three months can be supplied at rates given on page 24 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

Luther says: "On this account indeed is it called a food of souls, which nourishes and strengthens the new man. . . . Therefore it is given for daily food and sustenance, that faith may refresh and strengthen itself so as not to retire in such a battle, but that it become ever stronger and stronger."

Luther says: "Therefore is this consolation here given, when the heart feels that the burden is becoming too heavy, so that it may here obtain new power and refreshment."

Luther says: "But the Body of Christ can never be an unfruitful, vain thing, without efficacy and without benefits. Yet, however great be the treasure in itself, it must be comprehended in the Word and administered to us, else we should never be able to know or seek it."

The Lesson of the Catechism.

The benefits of the Sacrament are clearly taught as follows: "They are pointed out in those words of the institution, 'Given and shed for you for the remission of sins,' which words show us that forgiveness of sins, life and salvation, are granted to us in the Sacrament; for where there is remission of sins, there is also life and salvation."

The Lord's Supper thus becomes a seal of the new covenant in Christ's blood, a pledge to those who believe in His Word and promise, of all that is included in the words "The forgiveness of sin."

Bible References.

Matt. 26:26-29; I Cor. 10:16; 11:28, 29; Gal. 3:15; Jno. 6:61, 63; Jno. 1:29; I Jno. [illegible]

...ceiv- ...us by ...read His ...bers of His ...He gives to ...body and soul ...God."

...approach the sacra- ...receive there a treasure by ...obtain forgiveness of sins."

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Arrange for special music.

Use the lesson treatments in both REVIEW and Topics. Have a good talk by some one in sympathy with the subject who can give an illustration from experience. Show the bearing and importance of this subject to us as a Lutheran Church.

Lord's Prayer. Doxology. Benediction.

(Topic reviewed by Rev. H. E. Snyder, Student Pastor University of Wisconsin, Madison, Wis.)

The Faith of our Lutheran Fathers is worth preserving. It is the Faith taught by Christ himself. It is taught by St. Paul and all the Apostles. It is the Faith once delivered to the Saints. The Lutheran Church has no exclusive monopoly on this faith, but she teaches a pure Evangelical Faith. There are many in this country who look upon the name Lutheran askance, and members of the Lutheran Church as proper subjects for revivalistic exploitation. It is Christian and manly to defend what we think right. We hold Luther and the other reformers as God's servants to bring the Christian Church back again to the true faith. The Lutheran view of the communion we hold to be Scriptural. The Lutheran view of Baptism, of the Ministry and of worship is dear to us. We hold these views not alone because our fathers held them, but because they are the true teaching of Holy Scripture.

The Lutheran Church is the mother of Protestantism. Her place in history is central. She was born in a university. She sent the first Protestant missionary to heathen India a century before any other Protestant denomination. She introduced into America the Female Diaconate. She ranks first in the building of hospitals and institutions of mercy. She believes in the thorough instruction in religion of children and young people. She numbers more than half of Protestantism in the world. She ranks third numerically in America. She is growing faster than any other leading Protestant denomination. We celebrate this year, 1917, the Quadri-Centennial of the Reformation. To know the history of the Lutheran Church is to love her and be loyal to her. God has designed that the Lutheran Church shall play a leading role in America.

The Faith of the Fathers in the Language of the Children. Deut. 6:1-9.

This phrase was first coined by the celebrated church statesman and home missionary, W. A. Passevant, D. D.

Deuteronomy completes the Pentateuch. As the word itself implies, the contents of the book is a final going over again of the Law. A warning again and again to teach the Faith of the Fathers in the Language of the Children. "Now these are the com-

ndments, the statutes and the judgments ch the Lord your God commanded to h you, that he might do them in the l whither ye go to possess it."

The Faith of the Fathers.

here truly was a "faith of the fathers" srael. Many of the rites and ceremonies he Jewish religion were commemorative the deliverance from bondage. Israel s not to forget what God had done for it. pious Jewish father was commanded the Law, if not impelled by a devout ire, to tell his offspring about the bond- and suffering in Egypt. He was de- ted to tell of the special favor of God bringing deliverance. Not only were y delivered from present evil, but were n a rich heritage. He sang: "This is our God. He will be our guide even o death." "Give ear, O shepherd of Is- , Thou that leadest Joseph like a flock." he central theme of the Old Testament ters is that Jehovah is the God of Israel; will send deliverance. His work of de- rance from the enemies of Israel are arsed again and again.

he Faith of the Fathers was not only cious and dear, but vital to the continu- e of Israel.

The Language of the Children.

he language of Lutheran children in erica is English. Because that is the guage of America. A great world re- on such as the Lutheran must of neces- be polyglot. A church able to use only language is not a world religion.

eople coming from Protestant lands to free soil of America brought a language r than English. The speech of the Pil- m Fathers is not the only language un- stood by God. The great task before Lutheran Church in America is to give Faith of the Fathers to the children in nguage they best understand. All chil- n in America learn and understand this guage. It is the language of the coun- and will continue to be so.

A change of language does not imply a nge of Faith. The Faith of the Fathers the language of the children. The Lu- ran Faith is the faith of the New Testa- nt. That faith can be taught and under- od in any language under the sun.

We are proud of the Lutheran Church ause of her glorious past; we are loy- enthusiastic because of the part she is tined to play in America. She is never be merged and unionized with some- ng "almost the same." The Faith of r Fathers is distinctive. There is a dis- tinctive work to do. In the past she has met and overcome the most violent attacks of unbelief and indifference. Providence has assigned a place for the Lutheran Church in the North American continent. We are the Mighty Fortress, the solid rock, when all else is sinking sand, in soundness of teaching. Her mission is the preservation of Evangelical Christianity. She is the mother and therefore the natural defender of that faith.

The frightful losses of the past must be stopped by teaching the Faith of the Fathers in the Language of the Children. To do this is scriptural and eminently intelligent.

The many Lutheran Synods in America when once they speak a common language will find a common faith uniting them. The Home Mission problem of the Lutheran Church in America is not solved. The many thousands of people baptized and confirmed at Lutheran altars, without church connections, must be gathered into congregations. This demands our prayers and gifts. We prove ourselves unfaithful stewards by inactivity in Home Missions. They are our brethren. The duty is more binding on us than others.

The history of our Home Mission work is a credible narrative of wonderful achievements with inadequate means. Our greatest triumphs are yet before us. The Faith of the Fathers is to be taught in the Language of the Children.

Bible References.

Gen. 2:24; Deut. 4:9, 10; Psa. 128:3, 6; Deut. 14:26; 11:19; Josh. 24:15; Acts 18:8; I Cor. 1:16.

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Twenty-fourth Sunday after Trinity. November 18, 1917.

"THE LORD'S SUPPER: WHO ARE WORTHY?"

(Doctrinal)

Matt. 22:1-14; I Cor. 11:29.

DAILY BIBLE READINGS.

Monday, November 12: I Cor. 3:10-16. "The Temple of God."

Tuesday, November 13: Matt. 19:23-30. "The Impossible Made Possible."

Wednesday, November 14: Luke 14:12-15. "Inviting the Poor."

Thursday, November 15: Mark 13:24-31. "God's Word Enduring."

Friday, November 16: Rom. 9:1-5. "Paul's Sorrow for the Jews."

Saturday, November 17: Rom. 10:1-15. "Paul's Prayer for Israel."

HINTS FOR LEADERS.

Open with this prayer: Almighty God, whose well-beloved Son hath once offered up His body and blood on the cross for the remission of our sins and now vouchsafes them for our meat and drink unto life eternal: grant us grace with pure hearts and fervent

desires to accept this great blessing at Thy hands. May we by lively faith partake of His body and blood, yea, of Himself, true God and man, that only Bread from heaven, that giveth life unto our souls. Suffer us no longer to live unto ourselves, according to the inclinations of a corrupt and sinful nature; but may He live in us, and lead us to that life that is holy, blessed and unchangeable forever. Thus may we be partakers of the new and everlasting Testament, which is the Covenant of Grace. Increase our faith and renew our strength, that in all things we may with greater confidence call Thee Father, and evermore rejoice in Thee: Through Jesus Christ our Redeemer. Amen.

Read Psalm 31 responsively.

Use selection of hymns as given in the Topics. Assign such a hymn as "Lamb of God, Who Once Was Slain," or "Jesus Invites His Saints," to be read by some one who is known to be of a devout mind. (If read in a purely mechanical manner it will fail to make the desired impression.)

Arrange for a five-minute talk based on God's forgiveness meted out to David (II Sam. 11-12), and on the reception of the Prodigal Son (Luke 15); using also the thoughts embodied in the leading texts and daily Scripture readings.

The Love of God.

"Like a cradle, rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping,
On the little face below—
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down, and watching us below.
And as feeble babes that suffer,
Toss and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best,
So, when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great mercy
Holds us closest, loves us best."

—*Saxe Holm.*

Suggested hymns: 159, 158, 179, 165.

(Topic reviewed by Rev. C. F. Knoll, Ph.D.)

If worthiness means a life without sin and blemish, a blameless, perfect life, then not one of all humanity is worthy. If men have to wait until they have mastered sin, conquered evil habits and succeeded to overcome all that is evil in order to receive the Blessed Sacrament worthily, then the Lord's Table could never be furnished with guests.

There have been at all times such people who timidly stayed away from the Holy Communion, thinking themselves utterly unworthy, waiting until they have "bettered" their life to avoid eating and drinking unworthily. That is surely a wrong conception, for this Sacrament is not given to the pure and holy, but to those who feel that they are not pure and holy, but wish to be so. The man who prefers to abstain from the necessary food for fear he might do himself harm by eating will in due time suffer for it. And what will happen to men who refuse to partake of that spiritual food which Christ has prescribed for the nourishing and strengthening of man's soul?

With some their unworthiness is only a vain excuse, and indeed that is one of the worst forms of unworthiness.

But here is another extreme. There is reason to believe that some communicants do not consider the question of worthiness at all or not sufficiently. This is another form of unworthiness to approach the Lord's Table, without reverence and fear, disregardful or disrespectful of it.

Who, Then, Is Worthy to Receive the Blessed Sacrament?

I. He who seeks it with Repentance. This is the first condition we have to meet. Now repentance consists of these parts: First, that one acknowledges his many sins; secondly, that one confesses his sins and and then that the heart be filled with the earnest desire to get the victory over sin. There is many a one who admits that he is not as he ought to be, but would not by any means have others say that of him. Besides Satan had taught him long ago so many excuses for every little sin and big sin. Repentance is the one thing necessary to receive the Sacrament worthily.

II. He who comes with Faith. Believing, this is the second condition we have to meet. What, then, must we believe to receive the Sacrament worthily? We must believe that Jesus is present in the Sacraments, that *in, with* and *under* the bread and wine we receive His real Body and His real Blood. Furthermore, we must believe that Jesus suffered and died for the sins of the world, that thus Jesus gave a ransom for all, yea, that He made a forgiveness of sins. But not only in a general way, but in a very special and personal manner must every communicant apply this great truth to his heart.

III. He who comes with the earnest intention and purpose henceforth to do better. Every communicant, in order to receive the Sacrament worthily, must (1) have an earnest desire to rule over sin; must (2) trust in Christ who through this Sacrament will give to every one the mastery over sin; and he must (3) try to walk faithfully in this strength.

The worthy communicant must come with a forgiving heart. Here is a great stumbling block which robs many of the full benefit of the Lord's Supper, knowingly or unknowingly. The fifth petition of the Lord's prayer has rightly been called "the dangerous petition." "And forgive us our debts, as we forgive our debtors." How can we expect God to forgive us our sins when we are not willing to forgive our fellowmen?

Christ expects His followers to love their fellowmen, yea, even their enemies. Oftentimes we hear people say: "I cannot do that, I simply do not like such and such a person and if I would say 'I like him' that

uld be a lie, plain hypocrisy!" Admitted
at there are some people who are very
congenial to you, people whom for some
ason or other you cannot bear. We would
e to ask you: Would you not like to
ve such a Christlike heart which is able
love, even your enemies, to do good to
em that hate you, to bless them that curse
u, to pray for them that spitefully use
u? No? Well, that is stubbornness, in-
sputable obduracy. Yes? O, then pray
r it! Pray: "O God, create in me such
neart that is not only willing but also able
do as Thy Son, my Saviour, wants me to
, that I may be found worthy to draw
ar to receive the Blessed Sacrament of
e Altar! Amen."

Bible References.

Rom. 3:23; I Cor. 11:29; Jno. 8:11; Gen.
7; II Cor. 6:14-18; Acts 26:18; Psa.
:12; Luke 3:8-9.

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venty-fifth Sunday
ter Trinity. November 25, 1917.

THANKSGIVING AND THE VOICE OF MELODY"

(Festival)

Isa. 51:1-3.

DAILY BIBLE READINGS.

Monday, November 19: Rom. 11:1-12. "Profit and
ss."
Tuesday, November 20: II Thess. 2:3-12. "Satan's
tory and Defeat."
Wednesday, November 21: II Thess. 3:1-9. "A
d Example."
Thursday, November 22: II Tim. 3:1-9. "Perilous
nes."
Friday, November 23: II Tim. 4:1-8. "The Min-
r's Standard."
Saturday, November 24: Matt. 24:3-14. "Signs of
ist's Coming."

HINTS FOR LEADERS.

Open with song service of Thanksgiving hymns
songs.
Observe a period of brief prayers for definite bless-
s received.
Repeat a Scriptural verse containing a thought of
nks.
Select a Thanksgiving poem from Whittier and
ngfellow.
Have the President's proclamation read and related
League subject.
Announce that each Leaguer write on Thanks-
ing Day itself a letter of gratitude to some person
riting it.
L. L. Hymnal numbers suitable: 137, 149, 136.
(Topic reviewed by Mr. Charles L. Trabert.)

The God who delivered Abraham from his
olatrous friends, and, contrary to every
tural appearance, made him and Sarah
e parents of millions, can easily make you
flourish and can easily form for Himself
flourishing gospel church in the world.
As the sculptor creates the beautiful
atue out of the formless marble, as the
tist models the graceful form out of the
apeless clay, so are we children of the
rth made fit for the beauties of heaven by
e hand of God.

For all God's goodness, we owe Him happiness and thanksgiving, joy and the voice of melody.

Intimate fellowship with God cannot but tune our hearts and tongues with His praise.

God richly deserves our highest and most cordial praise and we should invite one another to this blessed employ. How great is He, possessed of every necessary, infinite and eternal excellency; how glorious His formation of all things and His extensive dominion over them; how delightful and effective of blessings unnumbered in His new covenant relation to men.

Cheerful and hearty service, joyful praise and grateful thanksgiving do we Gentiles owe to the Lord, to Him who forms us both in nature and in grace; to Him who is our high proprietor and redeemer, our kind shepherd, leader, provider and provision; to Him who is good in Himself and whose mercy and truth are forever exerted in the fulfilment of gracious and ever-blessed providences to sinful man.

The History of Thanksgiving.

Thanksgiving, the act of expressing gratitude for favors and mercies, has been celebrated in various ways from time immemorial, and special days for giving thanks to God are recognized by many nations.

The first Thanksgiving held in North America was conducted in the year 1578 on the shores of Newfoundland by an English minister, Wollfall, the reverend gentleman pastoring the expedition with Frobisher which brought the first English colony to settle on these shores. The ship's log reads as follows: "On Monday morning, May 27th, 1578, we received all the Communion by the Minister. We then highly praised God and together on our knees gave due, humble and hearty thanks for our miraculous deliverance in those dangerous places."

The earliest record of any observance of similar services within the present territory of the United States was held by Popham Colony on the coast of Maine in August, 1607.

The real recognition of a day especially set aside for prayer and thanksgiving must be attributed to Governor Bradford, the first Governor of Massachusetts colony. He proclaimed a day of thanksgiving to be observed on December 13th and, in practical furtherance of his proclamation, he at once sent out four men in search of game. Thus early in the history of the day does our

(*Continued on page* 34.)

Intermediate and Junior Topics

BY REV. ARTHUR T. MICHLER, PHILADELPHIA.

NOVEMBER 4.

The Lord's Supper. Its Significance and Benefits.

By Carl L. Fromuth.

Scripture Lesson — Matthew 26:26-29; Romans 6:22-23.

General Truth—By partaking of the bread and the wine at Communion we are eating of the body and blood of Christ, which He sacrificed for us when He allowed Himself to be crucified. At the service we are reminded of the great sacrifice he made for us which helps us to be really repentant. Thus we show our faith that we will receive everlasting life.

Point of Contact—Discussion on the Communion service. Developed. Thing you remember most about the service? What was the minister giving out? What did he say?

Development—To put ourselves aside for others, either in the home or on the playground, is hard for us. Christ sacrificed much more. He came into the world to set an example, to straighten things out, knowing He would be murdered for it. So we know Him, not only as teacher and "wonder-worker," but also as the great sacrificer.

At the Last Supper He blessed the bread and the wine and gave it to His disciples as Himself. It was to be Him to those about Him and to us today. We are human. We slip away and must constantly be reminded of our promises. The Lord's Supper does that for us.

Christ has performed His part by giving Himself for us and continues this in the giving of the bread and the wine. We do ours by the way we receive it. He does more. He gives us a reward. This appears in a more pleasant and livable life, for the true joy is in service and in the assurance that there is a place for us when we have tossed aside the shell of this life. This is everlasting life.

Helps—Get the date of the next communion service and the mechanical details of the service. Have them tell a story of sacrifice, a boy or dog giving his life for some one. Compare this to the sacrifice Christ made for our everlasting life. Point out the service in the church books.

NOVEMBER 11.

The Faith of the Fathers. The Language of the Children.

By Carl L. Fromuth.

Scripture Lesson—Deut. 6:1-9.

General Truth—After Moses had given the Ten Commandments to the Children of Israel, he expands and explains them, pointing out the summing up exhortation, "thou shalt love the Lord thy God with all thy heart, all thy soul and all thy might (strength)." Your faith should not be for show, but for all times. Think always in the light of your faith, make your decisions with it in mind, speak of it, be proud of it, wear its insignia upon you. Hide it not from your sight at any time by other things. Be known for your faith; your trust in, and fear of God.

Development—Moses, in talking to the Children of Israel, tries to show them that they should and must love God always, in all places. For by faith do we enter the kingdom of God, not by money or by external pleadings.

As with the original fathers, so with those of today, their faith must be sound. This means not only in church, in the Sunday school, or before church friends, but on the streets, in our houses and those of others, and in our work. Then we, doing likewise, are more than likely to go in the right direction.

But if these fathers and elders fail, it is for us to establish a faith of our own, a faith that will close our ears to the story our friend is passing along, the story that is not quite all right. We must develop a faith that will turn us against the thought that creeps in, the one that we would not write or speak. For what we think, we eventually do. Not, "In Rome to do as the Romans do," is our motto to be, but rather in telling those "Romans" what you do, the chances are that our faith will be a little better.

Wear the sign upon thy hand. The Luther League emblem. Show your faith. Use the Luther stamps. Enthusiasm in your faith will bring to you and to all of us the result we so much desire—Christian supremacy and the universal kingdom of God.

But we must be interested in the extension of our faith here in America. There are many Lutherans who come here with their native tongue who must be gathered in. The faith of our fathers must be brought to them and to their children. We must preach our faith in the language of the children. We should read about such work and give for it whenever the opportunity comes.

Helps—Get from the members examples of the times when they can use their faith, the little occurrences that come up daily in school or on the street or in the home. Times when they show just where they stand, by the smile or by the frown.

NOVEMBER 18.

The Lord's Supper. Who Are Worthy?

By Carl L. Fromuth.

Scripture—Matt. 22:1-14; I Cor. 11:29.

General Truth—As the king sent out the call to the marriage feast, so the Lord sends out His call to us to come to His kingdom. As with the guests then, so with us, the excuses are many and feeble. We go further and even fight against and destroy those who serve the true king. But he is just and we receive as we deserve. All are invited in. If some come in the wrong spirit or dress, they are cast out. Of the many who are called, only the deserving are chosen, only those who are ready.

Point of Contact—Of the candidates for teams, for honors, for success, many are called but few are chosen. The ones who win out exceed the others in some line, sometimes physical as in games, sometimes mental as in contests of the brain, and some in the spiritual realm.

Development—Review the significance of the Lord's Supper. Its reward is joy while on this earth—the joy of service, and then everlasting life after we leave it.

As the manager of the major league baseball team selects from many candidates, as the president of the great corporation chooses from many clerks, so did the king select the guests for his son's marriage feast. Many refused, as many refuse the opportunities that come to them now. We do not take advantage of partaking of the Lord's Supper. There are so many other things to do. It seems more pleasant outside.

e think some other time will do as well. So dispute unconsciously with those who call or fight openly against them, discouraging them, mpen their spiritual enthusiasm.

Often the person who calls you in to his feast eds you to help make it enjoyable for him- f. Still you might go to the table and go in e wrong spirit, a spirit of "have to" or "looks tter." You are still unworthy for you have t put on the wedding garment. You have en called. You answered. Yes, but only in ur own way and with the faith in you not nolesome and entire. Your wedding garment not right. Your friends will accept it per- ps. Even the minister will not sometimes cognize it. But the Master of the Feast will. hen the final "cut" is made, you will find you ve not made the team.

NOVEMBER 25.

"*Thanksgiving and the Voice of Melody.*"
By Rev. Arthur T. Michler.

Scripture Lesson—Isaiah 51:1-3.

General Truth—In the time of Isaiah the osen people had departed very far from the ths of the Lord. It was the prophet's con- nt warning. Here he tells them to remember ir very peculiar and holy origin and then at blessings shall be theirs.

Point of Contact—It is very easy to forget. is every boy and girl knows. Strange as it y seem, it is so easy to forget a kindness. ny a boy and girl forgets the good and kind ngs done for them. If you do a kindness another, you do not like it very much if it not appreciated. It is mean to forget a kind- ss and be ungrateful.

Lesson—The children of Israel were to re- mber the rock from whence they were hewn. is is another way of saying that they were to member their holy beginnings, and the gracious ings God did for them. But they forgot. They glected to thank Jehovah for all of His special nefits. And this finally became the root of eir great disaster.

Like the children of Israel we are to remem- r the root from whence we are sprung. We e the products of Christian parents and the ristian Church. Are we grateful for these h blessings? This is the time of the year ien we are called by the President of our na- n to assemble in our various churches to ve thanks. Let us do this gladly.

Then there are many things for which we ould be especially thankful. We have good mes. What a rich blessing a home is! ould to God that many of our boys and girls ew what a good home really is. A good home the gift of God. Let us be thankful for it.

We have enjoyed good health the whole year. h what a blessing! It is very painful to be k or confined in the hospital with an acci- nt, and we only appreciate health when we ve been seriously ill. Who keeps us so safe- if not God our Heavenly Father? Surely e should be filled with the spirit of thanksgiv- g.

We have enjoyed the fruits of the earth. This cludes all things for our needs. There is food d clothing for all. Let us give thanks for ese rich gifts.

We have enjoyed the opportunities of a free id where education is free and an equal chance here for all. Do you look at this with a ateful heart? If not, you should. These are lues of which we are not always appreciative. r this let us be grateful.

We have had special good times this year, such as an unusual vacation, pleasant surprises, unexpected trips and other unusual advantages for which we should be grateful. For after all it is God Who has given these things to us and to Him we must render our gratitude.

But let our hearts sing with joy as we think of all of these things. Let the voice of melody fill our hearts. Let us feel it absolutely necessary to go to church on the appointed day of thanksgiving. Then let us take part in the whole service as never before.

Hints—Essays on "Why I Should Be Grateful." Verbal answers to "Special Short Blessings Received During the Past Year." Leader's story illustrating gratitude. Real if possible.

NOVEMBER 4.

Missionary—"The Winged Book in China."
By Mrs. Margaret R. Seebach.

Scripture Lesson—Is. 42:5-9; 43:18-21.

Point of Contact—God's Word makes old things new.

Leader's Talk—China is the country that has been asleep so long, and is just getting awake. For thousands of years the people of China did things in the same way, for no better reason than that their forefathers had done them that way. They did not want to know anything about the rest of the world, and made laws to keep other people out. At last missionaries were able to get in, and, of course, they brought the Word of God with them. Now the Chinese want to know everything there is to learn, and do not try to keep foreigners out, but even send their children here to learn in our schools. It is the Winged Book that has made all the difference.

For the Meeting—China contains 4,000,000 square miles and 400,000,000 people. They live mostly in large towns, or in villages along the rivers; millions live on the rivers in houseboats, and never know any other home. The Chinese are a patient and industrious people, but very ignorant. Very few of them have any education at all, but they have a great respect for learning. The Chinese language is the most difficult in the world to learn. There are only 400 different words, but each one has many meanings, according to the inflection and tone of voice with which is is pronounced. This made it very hard for the missionaries to learn to speak and write the language. One of them has said that to learn it one should have "a body of brass, lungs of steel, a head of oak, the eyes of eagles, the heart of an apostle, the memory of an angel, and the life of Methuselah." The first missionaries to China were the Nestorians, in the seventh century; we know little of their work, except that at one time they had many followers, but it finally died out. Robert Morrison, who translated the Bible into Chinese, went to China at the time when foreigners were not allowed to enter. He was obliged to hide, and do his work in secret. A Lutheran who did splendid missionary work in China was Karl Frederick Gützlaff, who traveled up and down the coast as an interpreter on a sailing vessel, preaching and giving out tracts as he went. He is called "The Apostle to the Chinese." A number of Lutheran missionaries are now at work in China, many of them from America. The place occupied by the Lutheran Church in China is in the very heart of the country, in a district larger than all our New England and Middle States put together, with a population of 50,000,000. About one-tenth of all the missionaries in China

are Lutherans. The Boxer uprising in 1900 threatened to stamp Christianity out of China. The Boxers were pledged to destroy all foreigners and their religion, and they killed thousands of native Christians. But, like the early martyrs, they were so brave that others came to learn what this faith could be that men were ready to die for; and there are now many more Christians in China than there were before.

Usual Missionary Prayer.

NOVEMBER 11.

"Jesus' Thoughts of Children."

By D. A. Kommel.

Scripture Lesson—Luke 18:15-17.

General Truth—Jesus loves little children and is anxious to have them brought to Him. All children should be glad and willing to come to Jesus because of the very fact that He has bid them come.

Point of Contact—When we bring our little ones to be baptized, we are following Christ's command, when He says, "Suffer the little children to come unto Me." Little children love to go to their parents because they love and trust them in all simplicity. For that reason He says, "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

The Story Told—Jesus always thought of all people as His own dear children. Now in our Scripture lesson for today Jesus is in Perea, and many little children are being brought to Him, so that He may touch and bless them. His disciples try to stop this, but when Jesus sees it, He is displeased and tells the disciples that they are wrong for God's Kingdom was for the little ones, as well as for them. He also tells them that they will never get into that kingdom unless they come as willingly and trustfully as did these children. Jesus then takes up the little children in His arms and continues to bless them.

Suggestive Hymns—"Jesus When He Left the Sky." "There's a Friend for Little Children." "I Think When I Read That Sweet Story of Old."

Impress upon the children that they should always believe the Scriptures. Read also Matt. 18:1-10 and First Cor. 14:20.

Prayer

Almighty and Everlasting God, Who dost will that not one of these little ones should perish, and hast sent Thine only Son to seek and to save that which was lost, and through Him hast said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God," most heartily we beseech Thee so to bless and govern the children of Thy Church, by Thy Holy Spirit, that they may grow in grace and in the knowledge of Thy Word, protect and defend them against all danger and harm, giving Thy Holy Angels charge over them, through Jesus Christ our Lord. Amen.

NOVEMBER 18.

"Kindness to God's Creatures."

By D. A. Kommel.

Scripture Lesson—Matt. 18:12-13.

General Truth—We are all creatures of God. He is the creator of all things, and is ever mindful of all that He has created. God is kind and gracious to all creatures even to the fowls of the air, for Jesus tells us in Luke 12:6 that God forgets not even one sparrow.

Point of Contact—Jesus wants us to be kind, whether it be to a human being, a beast of the field, or a fowl of the air. They all belong to Him. Sometimes boys and girls are kind only to the boys and girls who are as well dressed as they themselves are, and very unkind to other boys and girls because they are not so well dressed. This is wrong, for Jesus never turned the poor away from Him.

The Story Told—Jesus uses a most beautiful illustration to impress upon the minds of the disciples the fact that He came to save that which was lost. He uses this time, sheep and the shepherd. A shepherd of sheep always loves them all and is very kind to them. He watches them so that none will be lost and if he finds one missing, he will not rest until he has found the little lamb. Jesus tells them this, and also tells of the joy that the shepherd has because he has found his lost sheep. Now Jesus is the Shepherd, and all the people in the world are His sheep. So long as one person is out of the fold, Jesus will not rest, but will try to win that soul. When He does win one sold which had wandered away from the fold He rejoices greatly, and all the angels in Heaven with Him.

Now boys and girls, if we want to be like Jesus we must also be kind and gentle to those who have gone astray, or those who have been lost to Jesus, and we must try and get them back again because then we will make Jesus happy and we will be happy ourselves. But we must be kind to animals as well as to people. Some boys and girls delight to be cruel to them. This is wrong and not like the spirit of Christ. Let us see in animals and birds the wonderful beauty of God's power. They are here for our pleasure, need and care. If we abuse them we are not doing a noble thing but acting cowardly.

Suggestive Hints—Illustrate the lesson even more fully by using the children's own household pets for example.

Ask the children to learn and remember this stanza of the hymn:

Christ is kind and gentle,
Christ is pure and true,
And His own dear children,
Must be holy, too.

NOVEMBER 25.

"The Bible Every Day."

By D. A. Kommel.

Scripture Lesson—Second Tim. 3:15.

General Truth—The study of the Scriptures will make us to love Jesus, and will teach us how we may live with Him through all eternity.

Point of Contact—If you were very sick and you knew that only one physician could heal you, and it was written in a book how you must come to him, you would study that book until you were sure that you would make no mistake, and carefully follow the directions given. Or, if you had the opportunity to come before some great king, but that there were written in a book some things that you must do before you could go to that king, you would get that book and study it so that you would know those things. Jesus is the great Physician and He alone can cleanse you from your sin, for you are sin-sick. It is written in the Bible how you must come to Him. Jesus is the great King and the things that you must do before you can come to Him are also written in the Bible. Is it not then a precious and wonderful book? Is it not a book that we should study every day?

The Story Told—St. Paul the great apostle is writing to Timothy, who is a fellow-worker of his and whom Paul loves as he would his own son. He is warning Timothy how some people will try to lead other people away from

(*Continued on page* 23.)

Luther League

END IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local eagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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rganized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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OHIO

—The Zanesville District Luther League held its seventeenth annual convention August 23 in St. Paul's Church, Newcomerstown, Rev. H. M. Nicholson, pastor. Addresses were delivered by Rev. G. B Schmitt, Newark, and Rev. Paul R. Siebert, Zanesville. "Luther and Lutheranism" was the subject of a series of short talks at the afternoon session.

KANSAS

—The Luther League of Trinity Lutheran Church, Lawrence, conducted its second annual "Camp Linger Longer," July 27 to August 6 in Cady's Grove on the Kaw River, three miles northwest of town. The number of campers ranged from fifteen to forty, many driving out from town every evening and spending the night.

Vespers were conducted every evening by Dr. E. E. Stauffer, the pastor.

The sports included swimming, sailing, motor boating, rowing, canoeing, fishing, "hikes," autoing, croquet and quoits.

The camp last year not only afforded a good time to the young people but also united them more closely for the League work during the following winter. "Linger Longer" has doubtless become an annual institution of the Lawrence League.

—Mr. Henry Gehrie, of Glasco, and Miss Bertha May Juey, of Minneapolis, were married in St. Paul's Church, Minneapolis, August 15. Both Mr. and Mrs. Gehrie are prominent in Luther League work in this state. Their acquaintance was formed at a Luther League social about three years ago.

—The Luther League of St. Paul's Church, Dunton, held its regular business meeting September 4, followed by a social hour. Although the League has been established for only a short time it now has fifteen members and expects to add two new members at its next business meeting which will be held the first Tuesday in October. Devotional meetings will be resumed the first Sunday evening in October. The League assembles just previous to the evening service, from 7 to 7:30 p. m., and is a splendid preparation for evening worship.

NEW JERSEY

—The twenty-second annual convention of the Luther League of New Jersey will convene in the Lutheran Church of the Atonement (Rev. W. H. Grunow, pastor), First avenue and Heck street, Asbury Park, October 12 and 13, 1917. The regular convention sessions will be held on Saturday, October 13, at 10 a. m. and at 2 p. m.

An innovation has been introduced this year in that the evening rally will precede the regular sessions of the convention instead of the evening following. This has been done in order to create greater enthusiasm and give a wider vision to the work of the convention proper. The rally on Friday evening, October 12, will take the form of a Quadri-Centennial Reformation rally. Among the prominent speakers will be Rev. A. T. W. Steinhaeuser, D.D., pastor of St. Michael's Lutheran Church, Allentown, Pa., a noted Luther scholar, and William James Heaps, Ph.D., LL.D., president of Milton University, Baltimore, Md., one of the greatest platform orators in America, who will deliver inspiring addresses upon Reformation subjects. A special musical program will also be rendered. This part of the program alone is worth the expense and sacrifice of attending the convention.

Each local society connected with the State League is entitled to three delegates; each Junior and Intermediate society to one delegate, and each District League to five delegates. All societies are urged to send their full quota of delegates.

LUTHER LEAGUE TOPICS

(*Continued from page* 29.)

good friend the turkey make his appearance, for, successful in their quest, the four sportsmen returned struggling under the burden of wild fowl.

President Washington, on several occasions, issued to the Revolutionary Army a proclamation for general thanksgiving and, as President, appointed November 26th by proclamation as a day to be observed by the whole country.

Not until recent times, however, has this become an unwritten law.

Now, it happened that Mrs. Sarah J. Hale, coming down from Boston to Philadelphia to edit "Godey's Lady Book," realized, as she had not done in New England, how limited was the observance of a general day for praise and thanksgiving. Wherefore, she sat down and wrote to the governors of all the states and territories suggesting that they should, by proclamation, appoint the last Thursday of November for this purpose. This she kept up for a period of years until finally, about 1863, the observance became general in the North.

At this time, Mrs. Hale wrote President Lincoln, enclosing a copy of Washington's thanksgiving proclamation issued in 1789 and suggested that he, too, should proclaim a day of national thanksgiving. Her suggestion was followed by the President, his proclamation containing the following sentence: "For the observation of Thursday, August 6th, as a day for national thanksgiving, praise and prayer."

Since that time, all the Presidents, with only one exception of date, have appointed the last Thursday of November for the observance of a truly national thanksgiving.

While the manner of expressing thanks differs, none is so beautiful as that shown by the voice of melody. Our Presidents in their annual proclamations well express this idea in exhorting the people to gather in their places of worship and show their thanks in heartfelt praise and prayer.

Bible References.

Eph. 5:19-20; Psa. 42:4; Psa. 100:1-2; Jer. 30:19; Psa. 26:7; Psa. 95:2; II Cor. 4:15; II Cor. 9:10-11.

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No question concerning our Services remains unanswered.

In the preparation of this Explanation the Standard sources have been consulted. Whatever seemed well adapted to explain the meaning and the connection of the several parts of the Service of the Church was freely used.

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